

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 3

DECEMBER, 1926

The "Other Sheep"

Lamarck and Darwin

On Trading Forbidden to Clerics

The Grouping of Parochial Buildings

Sterilization and Heredity

Communing With Christ

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

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9 yrs.	42 in.	each 4.75	each 7.25
10 yrs.	44 in.	each 4.75	each 7.25
11 yrs.	46 in.	each 5.25	each 7.75
12 yrs.	48 in.	each 5.25	each 7.75
13 yrs.	50 in.	each 5.25	each 7.75
14 yrs.	52 in.	each 5.25	each 7.75
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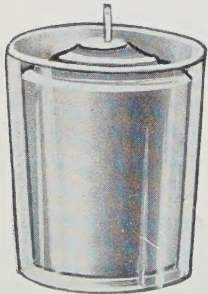
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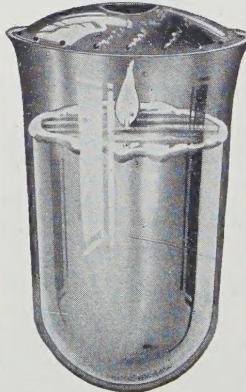


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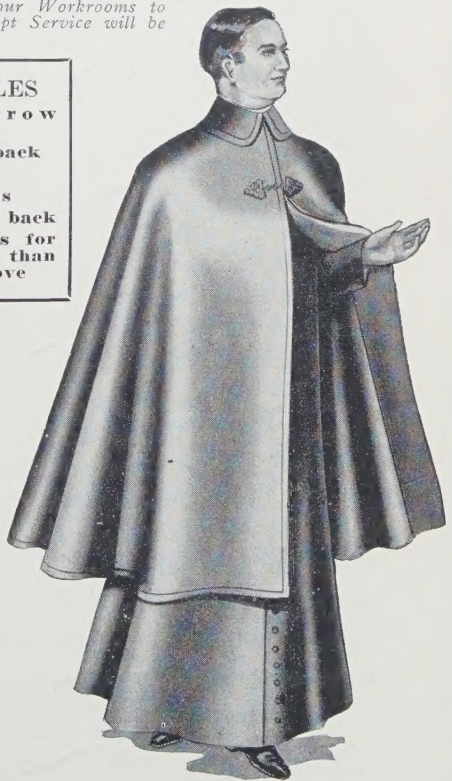
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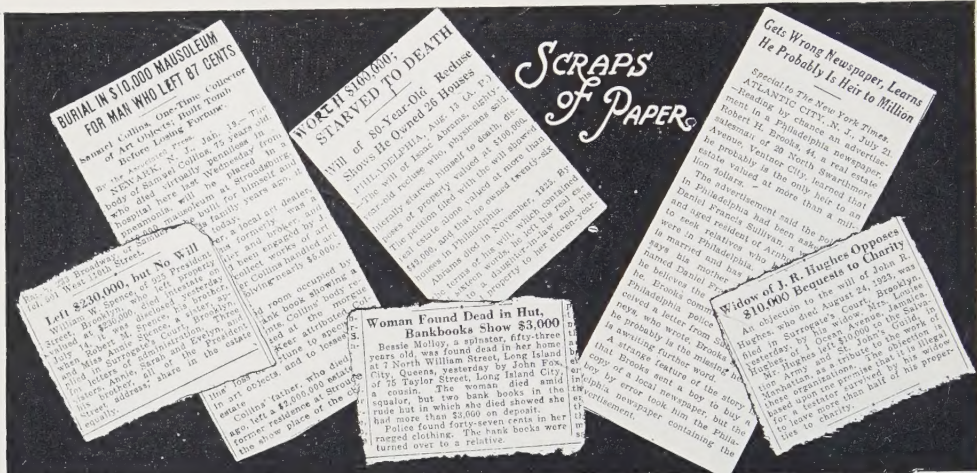


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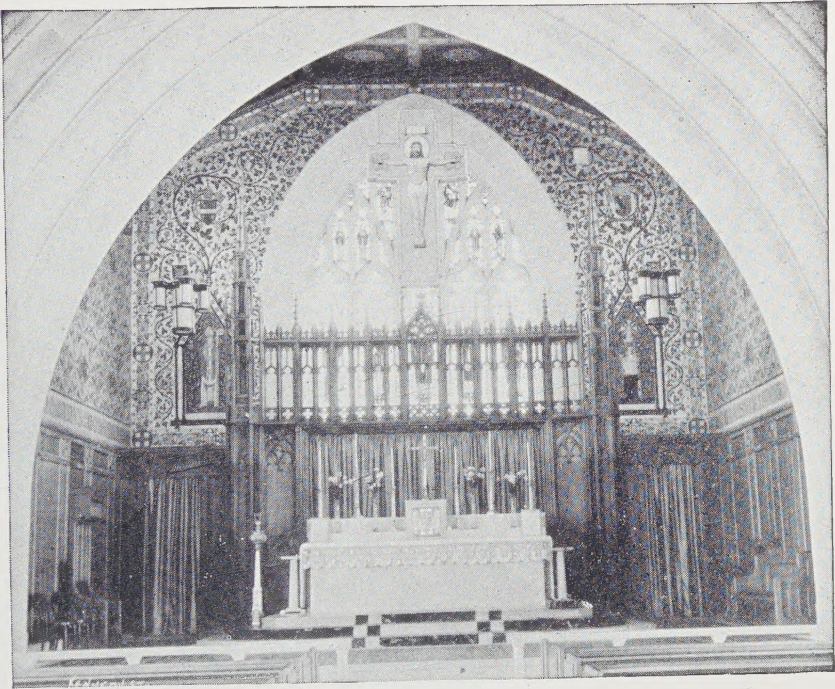
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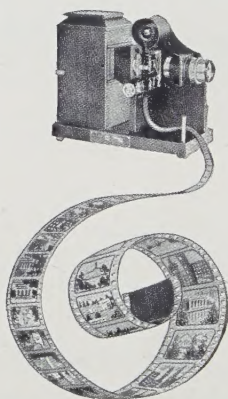


*"And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them: 'Fear not; for, behold, I bring you good tidings of great joy . . .'"*

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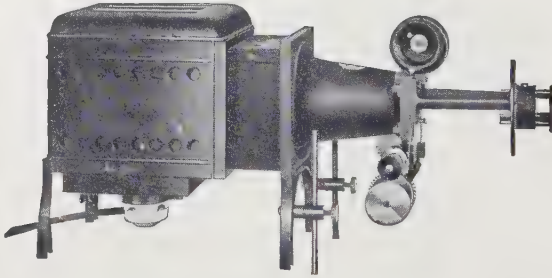
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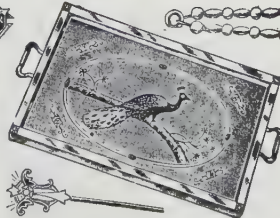
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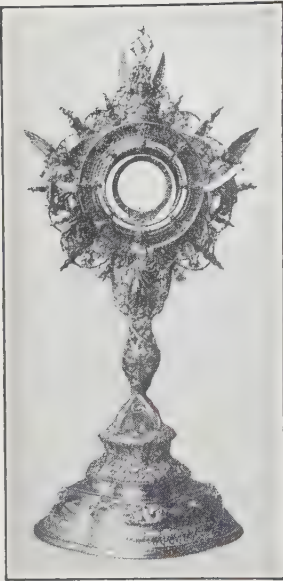


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*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.  
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# The Homiletic and Pastoral Review

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## PASTORALIA

### Sterilization and Heredity

Practical moral problems have a perverse and vexatious way of being extremely complicated and elusive, since so many factors enter into them and render the final solution dependent on a great number of conditions which it is difficult to survey at one comprehensive glance. Hastiness and dogmatism, accordingly, are very much out of place when dealing with a concrete ethical situation, for a minor detail suddenly turning up may give an entirely new complexion to the problem, and call for a revision of a confidently given decision. Hence, the well-known and sometimes disconcerting caution and even timidity of noted moralists. The man of affairs, impatient of delay and anxious for action, looks for cleancut and quick decisions; but such in the nature of the case are dangerous and impossible.

So it happens in our case. Another factor is injected into the problem and requires careful consideration. It is the important question of the manner in which heredity works in concrete and individual cases. The fact of the hereditary transmission of character traits cannot be doubted, but the laws of such hereditary transmission are as yet little known. In fact, they are shrouded in great obscurity. This is universally admitted even by ardent eugenists, who on this account warn against hasty measures. To make eugenical sterilization by State authority legitimate in a concrete case, it would not be enough to possess certainty of the general facts of heredity, but there would also have to be certainty that in particular this couple would give rise to defective and degenerate offspring. It is true that the State has the right to inflict capital punishment, but, before it can do this, it has to prove that a particular individual is guilty of the crime for which the death penalty is provided. We know

with what extreme care the State proceeds in this matter. The same principle applies in the case of sterilization. Before it can be legitimately applied, it would have to be shown that this particular individual will be responsible for a defective progeny, and thus become a menace to the community. The feeble-minded, after all, are entitled to at least as much consideration as the criminal. But it is just at this point that our knowledge of heredity breaks down lamentably. In this respect we can foresee and foretell very little. However, to inflict sterilization on an individual without moral certitude that he would become a social menace, cannot but be regarded as a grave injustice.<sup>1</sup>

The following quotation from Dr. Charles Benedict Davenport illustrates the situation: "It may be pointed out that such legislation as is enacted does not square with what we know about heredity. It is based on the old notions that parents transmit their traits to their children. Now we know that traits are transmitted by means of the germcells and by them alone, and the resemblance of children to parents is due to the fact that both arise from the same material—the father is half-brother to his child. While a feeble-minded person lacks, *ipso facto*, the determiner for normal development in his germcells, still we do not know that his children will be defective. Such evidence as we have goes rather to show that, if, for example, a man whose germcells have the determiner for normal mentality marry a feeble-minded woman, all of the children will be mentally normal or practically so. I can well imagine the marrying of a well-

<sup>1</sup> "Die Tatsache der Vererbung muss gesichert sein, und zwar nicht nur im allgemeinen, sondern auch im speciellen Falle. Also nur wenn von einem bestimmten Ehepaare mit Sicherheit oder mit grösster Wahrscheinlichkeit festgestellt ist, dass alle oder doch die meisten der zu erwartenden Kinder schwach-sinnig, epileptisch, mit mannischdepressivem Irresein oder ähnlichen Geisteskrankheiten behaftet sein werden, könnte an eine staatliche Sterilisierung gedacht werden" (Dr. Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker," in *Bonner Zeitschrift für Theologie und Seelsorge*, 1926). What the present sentiment in the matter is, appears from the remarks of Dr. Bumke at the recent Congress of German Natural Philosophers and Physicians held in Düsseldorf: "Bumke of Munich said that the U. S. methods of sterilizing insane and sub-normal persons were senseless. Doubtless he did not know that in the U. S. (in spite of permissive laws passed last year in Idaho, Minnesota, Oregon and Utah) sterilization, to prevent transmission of mental insufficiency from parent to offspring, is not favored. Too little is yet known about eugenics, U. S. physicians feel, to incur the legal risk of controlling procreation. They feel also that promiscuous sterilization would induce prostitution among women, baser vices among men. Professor Bumke's arguments against such operations duplicated the U. S. attitude. He did, however, supply a new and quaint observation. 'There are,' he said, 'too many lunatics at large in the world for wholesale castration'" (Quoted from *Time*, October 4, 1926).



to-do, mentally strong man and a highgrade feeble-minded woman with beauty and social graces, which should not only be productive of perfect domestic happiness but also of a large family of normal happy children. Half of the germcells of such children would, indeed, be defective, but as long as the children married into normal strains, the offspring, through an indefinite number of generations, would continue to be normal. Yet in many States of the Union such a marriage cannot be legalized; and, in others, the potential mother might be sterilized."<sup>2</sup> Here, then, we have a case in which a prohibition of marriage—or, what is still worse, law-enforced sterilization—would have prevented much human happiness. The thought of allowing the State thus ruthlessly to interfere with human happiness is intolerable. The Church in these matters is much more considerate. She does not ride roughshod over human rights and human happiness. She does not stand in the way of the marriage of anyone, as long as no injustice to a second party is involved. She may counsel voluntary celibacy, but she rightly hesitates to impose compulsory celibacy on anybody.<sup>3</sup>

#### THE LAWS OF HEREDITY

In the preceding case we observe that the mental defectiveness of the mother does not appear in the offspring. It behaves as a Mendelian recessive—that is, it yields to the dominant character of normal mentality. Low mentality is due to the absence of a certain factor in the germplasm; but, to prevent feeble-mindedness, it is sufficient if this factor is supplied by one of the germcells. In the

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<sup>2</sup> "Heredity in Relation to Eugenics" (New York City).

<sup>3</sup> "People laboring under infectious diseases are, of course, to be dissuaded from marrying while they are in that state. But, as ecclesiastical law stands at present, such persons are not absolutely prohibited from marrying one who knows of the disease and who is willing to take the risks. The Church has always considered that those who wish to marry and have not voluntarily renounced it, have a strict right to do so, and that neither she nor the State can interfere with that right except for the greatest reason. Thus, she allowed lepers to marry even with the probability that if children were born they would inherit the parental taint. Theologians teach that the rule laid down for lepers may be applied to other infectious diseases. Without doubt, a chief reason for this teaching is the grave moral danger to souls which would be the consequence of enforced celibacy. After all, we must guard against not only bodily disease, but the far more terrible diseases of the soul. It is natural that the Christian theologian and the materialist should not be able to look at such questions in quite the same light. They differ radically in their scale of values" (Rev. Thomas Slater, S.J., "Questions of Moral Theology," New York City).

case cited, the positive element was supplied by the paternal germ-cells.<sup>4</sup>

It has been well established that, not the individual as a whole, but the germplasm is the bearer of heredity. In the germcells are certain unit characters which determine the inherited traits. That much we know; about the distribution of these unit characters we know as yet very little. This unsatisfactory state of our knowledge prompts Dr. Davenport to say: "If one is provided with a knowledge of the methods of inheritance of unit characters, it might seem to be an easy matter to state how each human trait is inherited, and to show how any undesirable condition might be eliminated from the offspring and any wished for character introduced. Unfortunately, such a consummation cannot for some time be achieved. The reason for the delay is twofold. First, we do not yet know all of the unit characters in man; second, we can hardly know in advance which of them are due to positive elements, and which to the absence of such."<sup>5</sup>

<sup>4</sup> "Low mentality is due to the absence of some factor, and, if this factor that determines normal development is lacking in both parents, it will be lacking in all of their offspring. Two mentally defective parents will produce only mentally defective offspring. This is the first law of inheritance of mental ability. The second law of heredity of mentality is that, aside from Mongolians, probably no imbecile is born except of parents who, if not mentally defective themselves, both carry mental defect in their germplasm. Many a person of strong mentality may carry defective germcells, and, whenever two such persons marry, expectation is that one-fourth of their offspring will be defective. If a person that belongs to a strain in which defect is present (and who consequently may be carrying the defect in his germplasm) marry a cousin or other near relative (in whom the chance is large that the same defective germ is carried), the opportunity for two defective germcells to unite is enhanced. Such consanguineous marriages are fraught with grave danger" (Dr. Davenport, *op. cit.*). Incidentally, we see that modern science bears witness to the wisdom of the marriage legislation of the Church.

<sup>5</sup> "The method of inheritance of these characteristics is not always so simple as might be anticipated. Extensive studies of heredity have, of late years, led to a more precise knowledge of the facts. The element of inheritance is not the individual as a whole, nor even, in many cases, the traits as they are commonly recognized, but, on the contrary, certain unit characters. What are, indeed, units in inheritance and what are complexes, it is not always easy to determine, and it can be determined only by the results of breeding" (Davenport, *op. cit.*). "Weismann's theory involved the conception of a sharp cleavage between the general body tissues or somatoplasm and the reproductive glands or germplasm. The individual was merely a carrier for the essential germplasm whose properties had been determined long before he was capable of leading a separate existence" (Prof. R. C. Punnett, "Mendelism," New York City). Heredity, then, depends upon the *gametes*, the original reproductive cells, for these are the carriers of the unit characters. In the light of this explanation we will understand the following passage: "We are in the hands of the *gametes*; yet not entirely. For, though we cannot influence their behavior, we can nevertheless control their unions if we choose to do so. By regulating their marriages, by encouraging the desirable to come together, and by keeping the undesirable apart, we could go far towards ridding the world of the squalor and the misery that come through dis-



Still, the knowledge of heredity so far obtained is not without practical value. If prudently and discreetly used, it can help to eliminate certain diseases from the family and improve the strain. Again we quote Dr. Davenport: "The law of segregation of traits, the disproof of the blending hypothesis, is of the utmost importance since it shows how a strain may get completely rid of an undesirable trait. If the undesirable character is a positive one, like polydactylism, it will disappear if the normal children alone have offspring. If it is a negative character, its complete and certain elimination is not so easy to be assured of, but offspring without the undesirable trait are easily secured if marriage be always with germplasm that is without the defect. Thus a simpleton married into a mentally strong strain will probably have mentally well-endowed offspring. Here is where the beneficence of heredity clearly appears."<sup>6</sup> Heredity, then, has its advantages as well as its disadvantages. Often it works for race improvement. Nature usually has remedies for the evils by which it is afflicted. It has a marvelous power of recuperation, and is able to rid itself of race poisons if its dictates are obeyed. Thus, Dr. Lester F. Ward writes: "There are many ways

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ease and weakness and vice. But, before we can be prepared to act, except perhaps in the simplest cases, we must learn far more about them. At present we are woefully ignorant of much, though we do know that full knowledge is largely a matter of time and means" (*op. cit.*). It is thus that all these glowing predictions end, with a note of doubt and uncertainty.

<sup>6</sup> *Op. cit.* Not all are convinced of the power of heredity. Thus the author of the following passage does not share the ardent enthusiasm of Dr. Davenport. "There is no doubt," he says, "that many people are inclined to overlook the significance of heredity. Hence a strong presentation such as that of Davenport is valuable. Nevertheless, it is possible to give our attention too exclusively to heredity. If biological inheritance were the whole, or even the chief explanation of human misfortune, there would be little to do for those in trouble. There would be no program of amelioration except eugenics. But, as we proceed with the study of human maladjustments, we shall find many whose difficulties are overcome, in spite of whatever handicaps may have been imposed by heredity. We shall find important changes wrought in health, in economic status, and in personality. Such practical observations predispose us to accept the conclusions of another eminent biologist when he says: 'It is not true that what an organism shall become is determined, foreordained, when he gets his supply of chemicals or *genes* in the germcells, as the popular writers on eugenics would have us believe. Every individual has many sets of innate or hereditary characters; the conditions under which he develops determine which set he shall bring forth.' Hence, we accept as our working hypothesis the belief that other factors are at least no less important than heredity. While it is highly desirable to know as accurately as possible the inherited capacity of any individual, it is at least equally essential to know what other factors have helped to make him what he is, because it is these other factors which may be modified" (Stuart Alfred Queen, Ph.D., and Delbert Martin Mann, A.M., "Social Pathology," New York City). Eugenists have made a veritable fetish of heredity, and allowed it to eclipse every other factor. Into such narrowness and one-sidedness we must not permit ourselves to slip. Let us keep in mind that, though heredity may be much, it is not all.

in which Nature strives to maintain a perfect race, and even to improve it. I have grouped all these tendencies together under the phrase 'biological imperative,' and it constitutes one of the most salutary principles of sociology. Moreover, it is not recognized or understood by eugenists, which is a serious defect in their doctrine. It is the *vis mediatrix naturæ* of society. A large part of the degeneracy of the higher classes is due to the neglect of this principle, and to the attempt, often successful, to defeat its normal operation. There has been too much interference with Nature's ways. Man assumes to know better than Nature how to guide the forces of heredity. He sets up artificial imperatives, and he thereby thwarts Nature in her wholesome tendencies, which all look to the vigor of the race. It is these manifold social and artificial restraints that are bringing about race degeneracy and social decadence. There is serious danger that the teachers of eugenics may take a false road, and, in so far as they can influence human selection, may work deterioration rather than amelioration."<sup>7</sup>

We have no intention of belittling the interesting facts that modern research into the mysterious ways of hereditary transmission has brought to light. These findings are in many cases highly instructive, and can be turned to practical use. They certainly do tell us how much human misery can be prevented. To this phase of the question we will turn later. The only point we wish to make now is, that our present state of knowledge concerning the laws of heredity does not warrant the passing of legislation that would deprive large groups of the population of a basic human right. For such far-reaching methods our knowledge is neither sufficiently accurate nor certain. As a man may not be condemned on merely probable evidence, so may he not be deprived of a right, unless it is certain that the exercise of this right will prove a danger to others and a menace to the public good. That in our case has not been established beyond the possibility of reasonable doubt. Consequently, the State must refrain from such wholesale destruction of rights as would be involved in legalized sterilization. Briefly the case may be put as follows: "A much sounder reason for hesitating to impose sterilization upon any large number lies in the doubt as to diagnosis and

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<sup>7</sup> "Eugenics, Euthenics, and Eudemics," in *The American Journal of Sociology* (1913).



prognosis, the difficulty of drawing a line between those whose offspring are very likely to be defective and those whose parenthood involves no menace to society."<sup>8</sup> With such doubts still subsisting, action would be immoral, because there remains the possibility of doing a great injustice to many who in no way may be regarded as a public menace. Rights are very serious things, and may not be trifled with. Hence, this line of approach leads again to the same conclusion, namely, that in the present state of knowledge the State must abstain from enacting indiscriminate sterilization laws, for by doing so it might commit a serious injustice.<sup>9</sup>

CHARLES BRUEHL, D.D.

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<sup>8</sup> "Social Pathology." Cfr. also Dr. Lawrence F. Flick, who writes: "We hear much of heredity in eugenics. . . . A great many statistics have been gathered to prove that physical defects, diseases and degeneracy are hereditary. . . . Most of the statistics have been gathered by men who started out to prove a theory. In the conclusions there has been inadequate differentiation between the effects of heredity and the effects of environment. . . . It is doubtful whether physical defects, diseases, and degeneracy can, in a biological sense, be transmitted. . . . Around offspring nature has thrown extraordinary protection against the transmission of disease from parents. . . . It is, therefore, not quite consistent with physiological truth to speak of poisoning the blood-stream of the offspring through the parents; and the old saying of a taint in the blood must be taken figuratively, not literally" ("Eugenics," Philadelphia). Dr. James J. Walsh harps on the same string: "Heredity is a very vexed question, with regard to which most varied opinions are held even by those apparently justified in having opinions, so that it is evident we are as yet only crossing the threshold of definite knowledge and are not near anything like the clear view that many people have imagined" ("Essays in Pastoral Medicine," New York). The same learned Doctor in another place says: "What recent advance in the knowledge of heredity has shown us very clearly is, that no one can tell with any assurance beforehand just how far the offspring is likely to resemble or be dissimilar from its parents. We can be quite sure that their child will not be like either of them completely, nor on the other hand represent in any way an exact combination of their qualities. How far their child may partake from either parent qualities beyond the more obvious physical resemblances, only time can determine" ("Safeguarding Children's Nerves," Philadelphia).

<sup>9</sup> "Einstweilen wird man sagen müssen, dass die wissenschaftliche Forschung, namentlich die genealogische Familienforschung in unseren Staaten noch nicht weit genug fortgeschritten ist, um in sehr vielen Fällen die Prognose auf einen degenerierten Nachwuchs stellen zu können" (Joseph Mayer, *loc. cit.*). Similarly, Dr. Robert Gaupp: "Dringlicher als die Forderungen neuer gesetzlicher Bestimmungen wird wohl der Mehrzahl der Fachgenossen beim derzeitigen Stande unseres erbbiologischen Wissens die Diskussion des Gedankens sein, was von uns Ärzten geschehen könnte, um an Stelle unbestimmter Eindrücke und unvollständiger Detailerfahrungen sicheres Wissen über die Gesetze der Vererbung des gesunden und kranken Seelenlebens zu setzen" ("Die Unfruchtbarmachung geistig und sittlich Kranker und Minderwertiger," Berlin).

## THE "OTHER SHEEP"

By JAMES PETERSON

"How many families have you in your parish?" a venerable missionary once asked the pastor of a church where he was giving a mission. "Eight hundred," was the prompt reply. "Eight hundred!" exclaimed the missionary in surprise. "Why, Father, you have at least two thousand." It was the old man's customary way of bringing home to pastors their duty towards the non-Catholic members of their flock, for almost invariably he received an answer showing that they did not look upon these families as having any claim upon them.

Is not this likewise the attitude that too many of us take today? For the most part, these people are simply ignored. They seem a great deal farther away than the pagans of China or Japan. To them we send at least an occasional alms; for the non-Catholics in our midst we often do absolutely nothing. We seem to think, as some priests actually express it, that we are called only to the sheep of the House of Israel. When the grace of God, acting very often through the good example of some lay apostle, brings others to our door, we instruct them, and then take all the credit to ourselves and boast of the converts we have made.

But this is not the attitude that Christ would have us take. In the Parable of the Lost Sheep, He represents the shepherd, not as waiting till the sheep finds its way back to the fold, but as going out to search for it until he finds it, and then carrying it home on his shoulders. That applies, not only to those that have strayed from the Fold by sin, but also to those that are separated from it by error. Again, in the Parable of the Good Shepherd, Christ says: "And other sheep I have that are not of this fold; them also *I must bring*, and they shall hear My voice, and there shall be one fold and one shepherd" (John, x. 16). The word "bring,"<sup>1</sup> which is here used to express the effort of the good shepherd, surely means more than a passive sitting at home to wait until the stray sheep finds its way back to our door. It means to take active steps towards accomplishing that purpose—to "cause to come," to "fetch."

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<sup>1</sup> Latin: *adducere*; Greek: ἀγαγεῖν.



"Come ye after Me, and I will make you to be *fishers of men*" (Matt., iv. 19), was the Lord's invitation to Peter and Andrew, his brother. And again, after the miraculous draft of fishes, when the sudden realization of the holiness of Christ revealed to Peter his own sinful state, Christ said to him: "Fear not, from henceforth thou shalt *catch men*" (Luke, v. 10).<sup>2</sup> He would be a poor fisherman, indeed, who expected the fish to leap into his boat unsolicited! No; he must attract them with his bait, or else surround and draw them in with his net. Similarly, the fisher of souls must not sit at home waiting for men to come to him, but he must go out to seek and by every means at his disposal attract them to the Bark of Peter.

St. Peter also, be it remembered, had in the beginning the mistaken idea that his mission was only to the sheep of the House of Israel, but he was disabused of that notion by a vision from heaven, and sent to receive into the Church the Centurion Cornelius and his household (Acts, X).

How the voice of the Great Shepherd, speaking to us in his encyclical, "*Rerum Ecclesiæ*," should strike home to the heart of those among us that take this narrow view of our obligation to those outside the Fold! "Whoever," says the Holy Father, "by divine commission, takes the place on earth of Jesus Christ, the Chief Shepherd, far from being able to rest content with simply guarding and protecting the Lord's flock, which has been confided to him to rule, will, on the contrary, fail in his especial duty and obligation, unless he strives, *with might and main*, to win over and to join to Christ all those who are still without the Fold" (italics mine).

True, as the context shows, the Holy Father in saying this had in mind principally the heathen in missionary countries. But this does not mean that the words are inapplicable to the non-Catholics living in our midst. Rather they apply with all the more force. For, just as we owe a special love to those who are nearer to us in virtue of family or social ties, so also the pastor of souls owes special consideration to those who stand nearer to him because of similar ties. Among these are surely to be reckoned those of our countrymen who live in our district or parish. They belong to the same nation as we; they are part of the same body politic; they are close neighbors to many of our people, and so are bound to exert an influence

<sup>2</sup> Latin: *homines eris capiens*; Greek: *ἀνθρώπους ἔσθῃ ζωγρῶν*.

on them. In charity, therefore, if not justice, they have a claim on our ministration prior to that of the pagans in foreign lands.

It might be objected, and with some show of reason, that, as being Christians already, they are not in so great need as those who still "sit in the ancient superstition of the Gentiles." But, when we consider how few of the Sacraments the Protestants of today own, and that even these, with the possible exception of Baptism (and how remote is even this possibility!),<sup>3</sup> are administered invalidly (their ministers not being duly ordained), we shall see that, in so far as the means of grace are concerned, the plight of these people is almost as pitiable as was that of men before Christ's coming.

It would seem, however, that prospective converts sometimes receive a rebuff, even when they come to us seeking light and guidance. Father Walworth, the Paulist, tells the story of the discouragements met by Edgar P. Wadhams, later to be the first Bishop of Ogdensburg, when he first applied for admission into the Catholic Church. Having been a deacon in the Episcopalian Church in the Adirondacks, he naturally applied to the nearest Catholic church. Not only was he given no encouragement by the priest, but he heard the latter say to one of his parishioners as he turned away: "Look at that young man. I wonder what he is up to." His next attempt was made at Albany, where, after explaining his wishes to one of the priests, he received the curt reply: "We are very busy here, and can't attend to you." Finally, he made his way to St. Mary's Seminary, Baltimore, where he was cordially welcomed and prepared for his reception into the Church.

It required almost heroic perseverance in this man to gain admission into the Church of Christ—a degree of virtue we have no right to expect in the average non-Catholic seeking instruction. How many a one would have been turned away from his purpose by these rebuffs, and found in them a pretext for remaining where he was!

That this is likely to be the result, would seem to be indicated by a story told by Canon Keatinge.<sup>4</sup> On Easter Sunday evening (a Bishop's day, when a number of Protestants attend the services), copies of the Catholic Truth Society leaflet, "How to Become a

<sup>3</sup> See the article of the Rev. Jos. P. Donovan, C.M., J.C.D., "Are Protestant Baptisms Ordinarily Valid?" in *The Ecclesiastical Review* for Feb., 1926, pp. 158-180.

<sup>4</sup> "The Priest: His Character and Work" (New York), p. 163.



Catholic," had been put in the benches of St. George's Cathedral, Southwark. The next morning's mail brought to the rectory a letter addressed to the clergy of the Cathedral, in which there was nothing but a copy of the leaflet. "One paragraph had a racy addition. The sentence ran thus: 'Go to the Sacristy (vestry) door, and tell the first person you meet that you want to speak to a priest; or *go to the clergy-house and ring the bell and make the same request.*' This latter part was underlined and heavily scored, and then was added in lead pencil: 'And get a saucy answer.'" This criticism, it is true, is of the housekeeper rather than the priest, but does not the responsibility for such treatment reflect upon the priest, who has probably led the housekeeper into these evil ways by his vexation at being disturbed?

One would fain believe these cases to be extremely rare. But, when one knows the indifference with regard to non-Catholics that prevails in some quarters, and the prejudice and suspicion that usurp sober judgment in others, one is constrained to admit that, though they may not be common, they are at least not rare.

There is little ground to support the suspicions which exist among some of us with regard to non-Catholics coming for instruction, and which were shown so well by the priest to whom Edgar Wadhams first came for guidance. Those who have read the story of Newman's conversion, will realize what a wrench it takes to tear oneself away from the comfortable moorings of the religion in which one has been nurtured and reared. Everything is in favor of the presumption that the postulant is in good faith. Usually, from a worldly point of view, the person seeking instruction has nothing to gain and everything to lose in abandoning the creed of his childhood for the Church of Rome. Relatives and friends must be forsaken, and worldly prospects often sacrificed, in order to take this step. So formidable at times are the difficulties (with ministers especially) that many a one has chosen to remain where he was, even though convinced that truth lay with the Catholic Church, rather than make the sacrifice.

The presumption, then, is invariably in favor of the person seeking instruction, and it is our duty to receive him sympathetically and smooth his way, rather than add to his burden by harshness or suspicion. He may at times be importunate; he may come when we had

rather be let alone; but the zealous pastor will know how to swallow his annoyance, and be affable and helpful. Here, as with so many other duties that are distasteful and therefore onerous, the excuse of lack of time springs glibly to the lips; but, as with preaching, this duty stands higher in the hierarchy of obligations than many other things for which we find ample time. We all find time to do that which we really want to do.

Perhaps the most common cause for remissness in this matter is found in the prevailing fear of being considered a proselytist. Unfortunately, this word has taken on an odious connotation, due, no doubt, to the unworthy motives back of much proselytizing, as well as the methods employed. But, in itself, the desire to make others share in the blessings which are ours, is not only legitimate, but commendable. Yet the fear is not altogether unfounded. The popular attitude is that a man ought to remain in the church where he was born, and non-Catholics resent as much as we do any active campaign in convert-making. The proselytist, nowhere in favor, is peculiarly odious to the American people. The Lord Himself seems to condemn him in no measured terms: "Ye compass sea and land," He says to the scribes and Pharisees, "to make one proselyte, and, when he is become so, ye make him twofold more a son of hell than yourselves" (Matt., xxiii. 15). But it was not their endeavor to bring men to the knowledge of the true God that Christ condemned, but rather their intention (which was often national glory, not zeal), and their consequent insincerity (which could exercise only a pernicious influence on the new converts).

It must be admitted that a man with more zeal than prudence may do the Catholic cause more harm than good by his methods, just as the public debates between Catholics and Protestants in the thirties and forties sometimes did little more than unleash the dogs of bigotry. Still, the difficulty, however real, is not insurmountable, and he is not earnest in his striving for the establishment of the Kingdom of God, who is turned aside from his purpose by "a lion in the way." The zealous priest will not turn the difficulty into a pretext for folding his hands in his lap and doing nothing. Rather it will cause him to temper his zeal with prudence.

That much can be done towards the conversion of our countrymen in a quiet, unobtrusive way, is evidenced by the steady stream



of converts that find peace and happiness in the bosom of the Church year by year. Cardinal Gibbons, writing about 1896 of the yearly number of conversions to the Faith in this country, estimates them to be about 30,000.<sup>5</sup> According to the *Catholic Directory* of 1926, the number of converts for last year was 44,698.<sup>6</sup> When taken in the aggregate, this looks like a great number, and, no doubt, does represent great zeal on the part of many priests. Yet, if we remember that there are 24,352 Catholic priests in the country, we shall see that the number gives an average of less than two converts to each priest. One is inclined to ask whether more might not be accomplished, if every one of these twenty-four thousand priests, taking the view of the Good Shepherd, considered these "other sheep" his own, and made a serious effort to bring them into the Fold of Christ.

Besides, when one considers the magnitude of the work still to be accomplished, with almost one hundred million souls to be converted, one is tempted to exclaim: "What are these among so many!" To convert the non-Catholic population of our country now living would take, at the present rate of conversion, over twenty-two hundred years. And, as the yearly increase in the non-Catholic population is many times greater than the number brought into the Church by conversion, the conversion of America would never be accomplished.

These figures give us an idea of the vastness of the work to be done. But shall we grow despondent and give up because the task is great? Certainly not. Rather should these considerations impel

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<sup>5</sup> It should be remarked, however, that these numbers are only approximate, as the Cardinal remarks. But he obtains this result in a very curious way. He takes as basis for his calculation the yearly number of converts in the Archdiocese of Baltimore in proportion to the Catholic population in the same place and works on the hypothesis that the proportion is the same throughout the country. That this cannot be the case, is obvious. The proportion in the South, where Catholics are few, will be much larger than in many places in the North, especially certain large cities of New England, where the Catholics are a majority or only slightly in the minority. Thus, according to the latest *Catholic Directory*, there is one convert to every 190 Catholics in Baltimore; in Syracuse, N. Y., one to every 516; in Los Angeles, one to every 686. A calculation today on the same basis would show 99,350 converts to the Catholic Church throughout the country each year. This is probably twice the actual number.

<sup>6</sup> The latest *Catholic Directory* gives the number for all but ten dioceses, among which number are the large dioceses of New York, Chicago, and St. Louis. To obtain the number of converts in these places, I took as basis the proportion of converts to Catholic population in the nearest diocese. However, like all the statistics in the *Directory*, these figures are somewhat below the actual numbers.

us to ask ourselves whether we are doing all in our power to hasten that day. The Apostles were able in a marvelously short time to convert to the Cross of Christ multitudes of pagans and Jews, because the love of God and their fellowmen burning brightly in their hearts rendered them willing instruments in His hands. St. Francis Xavier was able almost singlehanded to bring under the sweet yoke of Christ thousands of pagans, because he was consumed with zeal for souls. By dint of zeal, kindness and holiness, St. Francis de Sales in four years brought back to the true Fold a large part of the inhabitants of Le Chablais, who had been noted for their hatred of the Catholic Church. What, then, might not twenty-four thousand priests animated with a like zeal and disinterestedness accomplish in the cause of Christ?



## PRIESTS AND LONG LIFE

By JAMES J. WALSH, M.D., PH.D.

### III. Eating and Good Health

If a man is to live long, his eating on which he depends so much for health and strength and resistive vitality needs to be directed with reasonable care and intelligence. This does not mean that there should be intense solicitude about the diet as regards quantity and quality—that he should weigh carefully the amounts, and should search for possible idiosyncrasies in his personal constitution and its reaction to food. Most of this is illusory. Appetite is still the best guide to the food to be eaten, both as to kind and quantity. Eating of nearly everything that humanity has found agreeable and wholesome, is a good rule for the great majority of men. Meticulous attention to all sorts of curious dietetic maxims, even though they may be supposed to have the weight of authority and tradition behind them, usually does much more harm than good. A number of the traditions current with regard to eating are fallacies and have no foundation in our modern scientific knowledge of dietetics. Some of these are very old, and some of them are at least comparatively modern. It is surprising how many of them are accepted by many educated people, though there is no justification for them in our present day knowledge.

Very probably the best example that we have of a prejudice with regard to food which, although without foundation, yet persists in our time, is that which concerns veal. A great many older people are still inclined to think that veal is rather difficult of digestion. Some of them have listed it among the indigestible things that always cause them trouble. There is no good reason in the world for this. Veal is as digestible as chicken, and indeed is very much the same sort of meat. Prejudice against veal arose at the time when there was no refrigeration, and when, as a consequence, meat spoiled easily in hot weather. Veal being a moist soft meat would spoil rapidly, and was then dangerous because of the microbes that had grown in it. Now that we can keep meat on ice without spoiling for weeks and even months, there is no danger from veal. Bob veal (that is, very young calf meat) is so likely to spoil that many boards

of health refuse to allow it to be sold. Milk-fed veal is, however; just as healthy as milk-fed chicken, provided it has been kept properly. Many of the laws with regard to the sale of veal are still on the statute books; but they are no longer enforced, because veal has come to be accepted as a very nutritious, easily digestible meat that the old and young can eat rather readily, because it does not require very vigorous chewing.

Another unsubstantiated food prejudice is founded on that very old tradition with regard to the red and the white meats (or the so-called dark and light meats), which makes a great many people think that there is a very great difference between these meats as food materials. Even otherwise careful physicians still sometimes give dietetic directions that are founded on this supposed distinction. I have traced this tradition back to the fourteenth century, but it is probably much older than that. An old English surgeon of that time insisted that patients suffering from kidney disease—"nephretykes," as he termed them, or "nephritics," as we call them—should not eat the dark heavy meats. He recommended for them little birds light on the wing and supposedly light on the stomach. Modern physiological chemistry finds no difference between the red and the white meats that is of any material significance. The dark meats are more savory as a rule, and tempt to the eating of more meat; but that is the only distinction worth noting. All of us know the attraction of a juicy steak as compared to veal, for instance. The modern emphasis on the distinction as of great significance for health is without justification. Very probably, a good many people eat more meat than is good for them, but limitation in the amount of meat eaten should, if necessary, be made directly and straightforwardly, and not by the roundabout way of the formula as to the elimination of the red meats from the diet.

There is a similar old-time tradition with regard to the presence of acid in the blood more than is normal, and its over-production through the consumption of certain substances in the diet. Some people refuse to take certain raw vegetables (such as tomatoes) or certain raw fruits (such as currants or various berries or oranges or grapefruit), because they are acid, or have a supposed tendency to add to their systemic acidity. We used to hear a good deal about uric acid in this regard, though very much less is said about it at



the present time. The theory of its causative influence in rheumatic disorders is no longer considered scientific. Most of the traditions with regard to superacidity of the blood and its production by the eating of various raw vegetables or fruits, are now similarly regarded as without any basis in science. All the citrus fruits (oranges, grapefruit, lemons), in spite of their distinct acid quality, become alkaline in the blood, and tend to decrease and not increase systemic acidity. Rheumatism so-called (by which many people mean vague pains in joints and muscles) has no relation to acid blood, but is very often nothing more than muscular pains and aches due to wrong use and sometimes insufficient use of muscles. True rheumatism or arthritis has nothing to do with acid blood, but is either a microbic disease of the joints or an irritation of delicate joint structures, due to the absorption of toxic materials from the roots of carious teeth or pyorrheic gums or from infected tonsils or from an infected gall bladder or appendix. Diet has nothing to do with these painful conditions that so many people complain of, and often attribute to the presence of certain materials in their food.

Finickiness about diet—that is over-solicitude with regard to the foodstuffs selected for eating, lest perhaps some of them should prove to be indigestible for the particular individual—is of itself a rather serious factor for disturbance of digestion; and it is often quite enough of itself, without the presence of other factors, to lead to what is called dyspepsia. Some forty years ago Dr. Austin Flint (one of our greatest clinicians in New York and a man whose long years of thoroughgoing scientific work in connection with the teaching of physiology gave him a very definite basis of scientific knowledge for his practice as a physician) used to insist that “dieting” had more to do with the production of indigestion than anything else that he knew. On a famous occasion, when there was a meeting of physicians in New York at which Dr. Flint wanted to contribute as important and yet as practical a paper as possible, he took for his subject “Chronic Dyspepsia.” He said that, whenever a patient came to him complaining of dyspepsia, his first question always was: “Do you diet?” And when the patient replied: “Yes,” as he or especially she invariably did, he would say: “Well, that’s enough to give you indigestion. I never yet knew anyone that dieted who did not have indigestion.” When the patient would object: “But,

Doctor! I diet because of my indigestion," he would say: "No, you have indigestion because you diet." I have quoted Dr. Flint's comments on this opinion of his in my book on "Eating and Health." It is surprising how many physicians agree with him, and more of them in our day even than in his.

Not a little of the worry about indigestion, and particularly about stomach digestion, has no justification in the present state of our knowledge of the stomach and its function. The stomach used to be considered the most important digestive organ in the body. That idea has gradually faded. The stomach is now of very much less importance in the minds of physicians than was the case at the beginning of the century. In not a few cases the whole stomach has been removed for cancer, and patients have proceeded to gain in weight after the operation. Indeed in the first case in which almost the whole stomach was removed (the operation performed by Schlatter more than twenty-five years ago), the woman gained some forty pounds during the following year. Under these circumstances (that is, with the stomach absent), it was found that the patients must be fed every hour and a half or so, and their food has to be rather simple and fluid. The main function of the stomach evidently is as the enlarged end of the swallowing tube to enable us to eat enough food to last us for five or six hours, so that we may proceed to occupy ourselves with other things, and yet have a supply of nutrition that will keep up our bodily and mental operations until we shall have a chance to eat again. The real digestive organs are the intestines and the liver (the largest organ in the body), and the pancreas, which are attached to them and empty their secretions into them.

Curiously enough the stomach's main function is rather psychological than physiological. When we eat a mixed meal, the stomach has to receive starches and meats and sweets and fats, all in the course of fifteen or twenty minutes as a rule. To put it in chemical language, we receive the hydrocarbons (that is, the fats and oils), the proteins (that is, the meats and peas and beans and cheese and nuts), and the carbohydrates (that is, the starches and the sugars) all together. It is the stomach's business to pass these out to the intestines in regular order. The starches and sugars are allowed to leave the stomach during the first 60-90 minutes; then the proteins are passed on (usually the vegetable proteins first and then poultry,

and finally the darker meats, pork being passed on last); and, finally, the fats are sent on to the intestines. Where the stomach learned to recognize these various food materials, so as to be able to segregate them from the others and pass them on, is rather difficult to understand. Physicians have only learned to differentiate these materials with the development of physiological chemistry in recent years, but the stomach has known its business in the matter ever since the beginning of time, at least in so far as men are concerned. Of course, animal stomachs whenever they live on a mixed diet have this same ability and power of segregation—which is not surprising, since man too is an animal.

The secretory function of the stomach is of comparatively little importance. It is its motor function that is significant. Provided the stomach will pass the food on regularly to the intestines, then all is well. Its digestive faculty means very little. Indeed, in a number of cases it has been found that the secretory or digestive functions of the stomach were absent, and yet the digestion of the individual had been very little or not at all disturbed. These cases are known as *achylia gastrica*—that is, gastric failure to make chyle, or to begin that digestive change of food materials which transforms masticated food into a sort of gruel with some slight modification of the food materials. These patients' condition was often discovered almost by accident. They did not suffer from gastric dyspepsia to any marked degree, though they may occasionally have had gaseous eructations; but then these occur whenever there is a nervous disturbance at all, for gas on the stomach is not due to fermentation, except in very rare cases. It would take a week of fermentation—for fermentation is a slow gas-producing process—to provide as much gas as a nervous person will gulp up in the course of half an hour or more.

In a word, development of knowledge has relegated the stomach to a very minor place in the process of digestion. Cancer or ulcer may produce serious disturbance in it (as they will in any other organs of the body), but the old ideas with regard to chronic organic indigestion due to changes in the stomach itself have a comparatively small place in the scientific medicine of our day.

The gastro-enterologists are very much inclined to say now quite frankly that a patient with stomach symptoms is suffering either



from cancer or ulcer of the stomach or from complications produced by them, or else he has nothing the matter with his stomach. Other organs or systems of the body (such as the nervous system or the mind through worry) may be disturbing the gastro-intestinal tract and causing it to produce symptoms. A distinguished French clinician used to say—the expression is sometimes attributed to Trousseau, the greatest clinical teacher of medicine of the mid-nineteenth century: “I have seen a good deal of indigestion in my time, but most of it was above the neck, not below it.” Someone has added to that expression the other: “The one supremely indigestible thing is the human mind. If you get that on your stomach, you cannot digest it off—you must lift it off.” A great many stomach symptoms are the result of not giving the stomach enough to do. Especially is this true as regards gaseous eructations. They are usually supposed to be due to fermentation and dyspeptic disturbances of one kind or another, but they are often only the result of stomach emptiness. “Nature abhors a vacuum,” is no longer good science in physics, but it is in physiology.

Many a man has shortened his life by worrying over stomach troubles that did not exist except in his mind, and by his consequent failure to eat as much and as varied food as he should. A great many young men, particularly, are inclined to think that, whenever their intestinal evacuations are not regular, this is the signal for them to cut down on their eating. It is really surprising how many patients confess to a reaction of this kind. The symptom of constipation is usually the signal for eating rather more than less, as the best remedy that we have for constipation was expressed in the brief, forcible formula of an old Irish physician who said: “If you put enough in at the mouth end, it will usually move out at the other end without any trouble.” This is one of the troubles that men have borrowed by thinking they had a reason for them when they have not. I believe that, once upon a time, someone asked St. Anthony the Hermit (who, in his seventy years of solitary life in the desert, had enjoyed abundant opportunity for thinking about himself and his ills and concentrating his attention on his feelings) what was his greatest trouble in life. He is said to have replied: “Oh, I have had many troubles, but most of them never happened.” This was a long while ago, but still there are a large number of

very well-meaning people who go on borrowing trouble and not a few of them locate it in their stomachs, though now the physiologists teach us that the stomach is ever so much less important than we used to think, and that indeed it can be depended on to do its work very well, if only we give it enough work to do. Of course, this does not hold for stomachs already impaired by the presence of an ulcer and the consequent contraction due to scar tissue, but it applies to all ordinary healthy stomachs. The old symptom complex of dyspepsia from abuse of the stomach (overeating and even overdrinking and the like) no longer has a place in nosology, which is the nice long Greek word for the science of disease.

There are two rules with regard to eating that are more important than any others, if health and strength are to be maintained and long life secured as a result of proper care. These rules are rather surprising to a good many people, and, as a rule, to none more than those who a generation ago spent a good deal of time trying to find out what they should leave out of their diet. Unfortunately, a great many people are ever so much more concerned in finding out what they should leave out of their diet than what they should leave in their dietary. After all, in so far as health is concerned, it is what you eat, and not what you do not eat, that counts the most. It is ever so much more important to know what you ought to eat, than what you ought to avoid. These positive rules for eating represent the practical formulation of conclusions forced upon us by the scientific investigation of nutrition and eating during the past quarter of a century.

These two precious rules are:

1. *Eat something raw every day.*
2. *Eat something indigestible at every meal.*

A good many people who think they know a great deal about their digestion are inclined to balk at both of these rules. Some of them have been prone to refuse to eat raw food, because they think that cooking adds greatly to the digestibility, and that raw food material is at least to some extent indigestible, and then has the danger of carrying living microbes with it, which of course are killed by cooking. On the other hand, those who are solicitous about health and especially about digestion make it a rule to avoid very carefully

anything that they have heard of as containing indigestible materials. This is an unfortunate state of mind in both these regards, because the intestines move regularly only as a consequence of the presence in them of indigestible material which must be evacuated. Excreta are carried out of the body, because the materials of which they are made up cannot be properly prepared for absorption into the system. Our digestive apparatus is not capable of bringing about such changes in these foods as would make them directly absorbable and nutritious. Some of them (as, for instance, the cellulose materials) can be digested by certain of the cattle, but not by our human digestive organs.

For the maintenance of health human beings must have regular movements of the intestines—at least once a day, and many people are better if they have a second movement. These will only occur if we have in our intestinal contents enough indigestible material that cannot be absorbed and must be removed. Nature has so arranged that foodstuffs in their natural state generally contain a sufficient amount of indigestible material associated with the food materials, and that, therefore, a definite amount of residue will always remain. This parallelism between the plant kingdom and the needs of mankind and the animals in the matter of food and the regulation of their domestic economy, is a very interesting manifestation of the purpose that runs through the universe around us, and links up the various orders of living beings.

It is possible to remove a good deal of the indigestible material from food, and modern civilization has been proved to do that very sedulously. Very white bread, for instance, contains comparatively little indigestible material. That is why whole wheat bread or Graham bread is much better for most people. Some people remove carefully gristle and fat and other materials from meat, or refuse to eat the skin of chicken and the like; but it is much better to take the food materials in their natural state. Most people find the skins of baked potatoes very tasty. After having carefully removed the bran from wheat in making white bread, we are now engaged in putting back the bran into the diet in the shape of a breakfast food, or rather a series of them. We have to have roughage of that kind in order that the bowels may be tempted to move regularly.

The most interesting and significant discovery with regard to



healthy nutrition has been the revelation as to the vitamins which has come during the past decade or so. If animals are fed exclusively on cooked food, even though they may be put on a very abundant diet, they will not thrive. The young fail to grow properly. The older animals suffer from skin disorders of various kinds, involving the falling out of the hair as well as from weakness. They will not breed, and are short-lived. There must be raw food in the diet. Apparently there are vital energies in raw food which can be absorbed and appropriated by the animal, and without them health is impossible. Undoubtedly, a great many human beings who have tried to live on very narrow diets, and who were afraid of microbes and therefore wanted everything cooked, have not had nearly as much energy as they would have had, if they had only eaten some raw things every day. There is a dread in some minds that raw things are indigestible, but that is not justified by recent careful investigations. According to the latest research, raw cabbage digests more readily than cooked cabbage, raw turnips better than cooked turnips, the same is true for raw carrots, and—strange as it will seem to many people—raw potatoes are at least as digestible as cooked potatoes. I know children who acquired the habit of eating potatoes raw when they were very young, and they liked them very much and thrived on them. Raw fruit is very valuable. This is true particularly for the citrus fruits, but also for raisins and apples and figs and dates. These raw things impart not merely nutrition but energy, and without them there is serious systemic trouble. There are at least three diseases of rather grave character—scurvy, pellagra and beri-beri—which have been traced to the absence of certain living elements from the food. It is probable that, where outspoken cases of these diseases do not develop, certain symptoms of tiredness in the nervous system, special skin lesions and the like may be noted as the result of the very small amount or narrow variety of raw materials that finds its way into the diet.\*

*(To be Continued)*

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\* In the next issue, the author will continue his discussion of the relation between eating and good health.

## PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

### III. Communing With Christ in the Holy Eucharist

We must make Christ reign over our souls, since He abases Himself so completely in the Holy Eucharist. But, since He is so prodigal of His love and His gifts in the Blessed Sacrament, we must make Him *work*, if we may so speak. To make Him work on our souls, is, after all, the best way to make Him reign. He does not come to us merely to reside in us, as in a precious ciborium, but as a seed sown in a good soil, as a leaven in a mass which is to be vivified. The seed must grow and produce fruit; the ferment must enliven the mass and bring activity and progress and transformation. "He that eateth Me, the same also liveth by Me." *O Jesu, veni et vive in famulis tuis!*

The best method for our thanksgiving after the holy Sacrifice of the Mass consists in uniting ourselves to our Lord Jesus Christ, priest and victim. His whole life was an uninterrupted act of adoration, thanksgiving, expiation, petition. In Heaven, He is ceaselessly adoring, thanking, expiating, petitioning. *Semper vivens ad interpellandum pro nobis*. He is doing the very same when He is living in our soul after Holy Communion.

Our most important concern ought to be to unite ourselves intimately to Our Lord's ceaseless worship and intercession. What an abundant source of graces and holiness for a priest who does it faithfully every morning! How rich a provision he is making for the whole day during these fifteen minutes of thanksgiving! But so many neglect it, so many waste their time in doing it in a distracted, passive, imperfect manner. *Tanto tempore vobiscum sum et non cognovistis me!*—could He rightly say this to many of us!

We might continue our Mass, as it were, during our thanksgiving and during the whole day—*viz.*, adoring Christ living in us and uniting our adoration to His infinite adorations. Then we would thank Him for having condescended to come to us. Next we would ask pardon for the faults we have committed. Finally we would present Him our petitions and pray in His name: *Per Ipsum, cum*

*Ipso et in Ipso.* This is a very simple method which does not beget fatigue as vocal prayers might. Nothing can compare with that excellent method.

Christ lives in the Eucharist to impart to us as our food all the marvels of His life—His life and His virtues. *Memoriam fecit mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se* (Ps., cx. 5). No idea is more frequently repeated in the Liturgy. But it is not only a memory. Christ imparts to us His *mirabilia* (His mysteries)—a wonderful treasure.

*Hoc unicum in terris thesaurum habere præ se contendet.*<sup>1</sup> How are we to understand the communication of His mysteries that is imparted to us: *Veni in communione mysteriorum tuorum?* There are several explanations. We can hardly refrain from quoting the noble words of Thomassin which so fitly express a beautiful idea, feeling all the time the truth of the Italian proverb, *Traduttore e traditore*: "The Eucharist is, as it were, a rendering perpetual of the temporal dispensation of Christ; it is not a mere remembrance, but an everlasting presence of His days and His deeds. It is neither the repetition nor the renewal, but the fixing forever of the Incarnation, the Nativity, the Passion, the Resurrection. Here Christ is born daily; here the Divine Infant smiles on all; here He ceaselessly consecrates adolescents by chastity; here He imparts again the charm of His youth to all children of men; here He rehearses in our behalf His training of the Twelve; here the bloody sweat and the crucifixion, the breathing His last and the rising from the dead are enacted. And all those facts of the past are recalled, fixed, and made perennial. Those events that took up several years are gathered in one, and eternalized. Is there any difficulty for Him, who is both the dispenser of seasons and the mighty builder of the fabric of the universe, to assemble the various and distinct and opposed members of a human body into one point smaller than any point, and one spot narrower than any place?"<sup>2</sup>

Should any one object to this beautiful way of explaining the perennity of Christ's mysteries, he will not deny that Christ is present in the Eucharist *vere, realiter et substantialiter*, and consequently that Christ is there, a living exemplar and source of the

<sup>1</sup> *Pietas Seminarii.*

<sup>2</sup> *Dogmata Theologica*, lib. X, cap. xxvi, n. 13.



virtues most conspicuously practised by Him in the days of His flesh. And this indeed is enough to justify the expression of Father Olier that Christ lives in the Holy Eucharist in order to nourish us with His mysteries and impart to us their life and their strength.

Father Olier expresses in a few words the way in which we may make Christ work in His Holy Eucharist: *ut Mediatorem omnis gratiæ, ut communionem propriæ vitæ suæ amplectetur*.<sup>3</sup> The Council of Trent assigns the same fruit to the reception of the Holy Communion: *Salvator noster sumi voluit sacramentum hoc tanquam spiritualem animarum cibum, quo alantur et confortetur, viventes vita illius qui dixit: qui manducat me vivet propter me*.<sup>4</sup>

The Holy Eucharist is the principle of Christian supernatural virtues: *Mens impletur gratia*. In our Eucharistic Christ, we find the exemplar of all the virtues, the source of all perfection. The tabernacle is a school and a spring. Therefore, we should visit Christ and intensely employ the precious moments spent in His presence, admiring the prodigies of love which He therein manifests for men, and the abasement to which He submits His sacred person; thanking Him for the favors which He continually lavishes on us, asking Him the grace which we have need of, and making amends for all the outrages to which He is exposed.

*Mens impletur gratia*. What are the virtues of Christ with which we must commune in our thanksgiving? Father Olier answers: *Præcipue, summam erga Deum religionem, suavissimam erga proximum caritatem, profundam erga seipsum exinanitionem, erga mundum et peccatum vehementem contradictionem*.

As Christ is God's great worshipper, so the priest—another Christ—must have the spirit of religion. Above all things, he needs to imbibe that spirit in Holy Communion, so as to be able to recite his Breviary fervently and efficaciously. And, since he is priest all the time and entirely, he must then be a man of prayer constantly and absolutely in all the details of his life.

Nothing is more important than to renew the spirit of religion in the souls of priests. For we can do much more for souls, when we speak of them to God, than when we speak of God to them. We are apt to forget this primacy of prayer in the list of our daily obliga-

<sup>3</sup> *Pietas Seminarîi*, Maxim II.

<sup>4</sup> John, vi. 58.

tions. We are inclined rather to fuss, to be agitated, concerned, and busy about many things, and we neglect the most essential. We have not a true sense of real and relative values. Our Lord spent hardly three years in His public ministry and thirty-three in a life of silence and obscurity. "Let this mind be in you which was in Christ Jesus."<sup>5</sup>

To illustrate, we could, from time to time at least, address God in this way in our thanksgiving: "Lord, it is only in the interior of Jesus, Thy Divine Son, that Thou art known, honored and glorified as Thou meritest to be. My own adorations are mean, miserable, incapable of honoring Thee worthily. I offer Thee, as a supplement to my indigence, the perfect homage which our Divine Head renders to Thee; I offer Thee His humble adoration, His praises so worthy of Thee, His abasement so profound, His thanksgivings so excellent, His prayers which are all-powerful; I offer them to Thee for myself, for the whole Church, for all creatures, and with my whole soul I rejoice in the glory which His homage procures for Thee. Not knowing, of myself, how to speak to Thee worthily, I say to Thee all that my divine Jesus, the Great High-Priest of creation, utters in the Blessed Sacrament. It is for me that He adores Thee, that He asks of Thee mercy and grace; I say *amen* to all the effusions of His heart; I offer them to Thee as mine, in virtue of my union with Him and the cession He has made me of His merits."<sup>6</sup>

Intimate intercourse with Christ in our thanksgiving or in our visit to the Blessed Sacrament will be useful, not only for religion, but also for all the other virtues. As Bishop Hedley says in the remarkable chapter on his Retreat, "Looking upon Jesus": "It is a deep mistake to suppose that the best progress is made by efforts to acquire virtues and to root out vices. Such efforts must be made; but there is another and a better way (which at the same time does not dispense us from making efforts). That other way is the contemplative union of our intelligence, will, and heart with the sacred humanity of Jesus Christ. For that sacred humanity has a most powerful, and almost miraculous efficacy of transformation. Laden with our weakness and imperfection, we gaze upon Jesus, and they

<sup>5</sup> Phil., ii. 5.

<sup>6</sup> Hamon, "Meditations," III, 245.

begin to melt away and disappear. An hour or half an hour of devout contemplation of His obedience, His patience, His humility, His love of suffering, will change our poor natures for the better more effectively than many days of striving to practise these virtues, were such practice unaccompanied by the contemplation here described.

"There is in the contemplation of the sacred humanity a certain power of transforming our hearts into the likeness of itself, by a certain sympathy which it creates in us. . . . Just as the long continuance of a grand musical note makes all sonorous things around vibrate in unison, so the unfathomable annihilation, humanity and obedience of Christ touch the chords in our own beings which correspond: and we find ourselves lowly, submissive, self-forgetting. Just as one gazing in silence and solitude on the strong unbroken flow of a full river feels his being occupied and filled with a sensation which seems to devour or push out all other sensations, so, when the thought rests in prayer on the powerful, perennial, unbroken, mysterious flow of the fullness of the Sacred Heart, Its devotion to God, Its firm choice of suffering, and Its utter and absolute spiritual life, even our imperfect natures seem for the moment to be lifting themselves up in union with that Heart, and each hour of such union makes us more and more resemble Him."

The second virtue mentioned by Father Olier as the result of communion with Christ is charity (*suavissimam erga proximum caritatem*), and he devotes the whole sixth article of his *Pietas* to the development of that idea. The name synaxis—the sacred species of bread and wine made of many grains of wheat or grapes *are* such expressive lessons of charity! In the words of the Council of Trent, summing up the Fathers, "our Saviour has left in His Church the Eucharist as a symbol of that unity and charity in which He desires all Christians to be joined together."<sup>7</sup> Or, as Bishop Hedley puts it after St. Thomas: "The unity of the mystical Body is the fruit of the real Body sacramentally received. Each heart being a partaker of Christ, and being transformed into Christ, is linked and united with every other heart. The putting on of Christ's ways and Christ's life, which is the primary fruit of the Sacrament, makes all Christian souls resemble one another.

<sup>7</sup> Sess. XIII, cap. 1.



Souls and hearts which are one with Jesus, are essentially united with one another. They live by His living spirit, and the same spirit lives in them all, and that spirit is the vivifying spirit of Christ's mystical body. It is this unitive power of the Holy Eucharist which causes St. Augustine to exclaim: *O Sacramentum pietatis! O signum unitatis! O vinculum caritatis.*"<sup>8</sup>

But since Father Olier considers pride as the greatest enemy of charity,<sup>9</sup> he devotes another article to humility as a fruit of our communion with Christ in the Holy Eucharist. How humble was the Word made flesh! *Hic jacet involutus sub accidentibus solis ubi modo mortuo delitescit.* The conclusion to be derived from this union with Christ is that we should consider ourselves the last of men, inferior to all, and willing to serve, while unknown to all, like the root which is hidden in the ground, but sends up the vivifying sap to the highest branches. The contrast that we admire in our Eucharistic Christ between appearances of abasement, almost of annihilation, and the magnificent energy emanating from the Host—the dynamics of the Eucharist, we might say—ought to have its counterpart in our lives. *Quid es, O sacerdos? Nihil et omnia.* We are so powerful when we disappear through humility (*profundam erga seipsum exinanitionem*) to let Christ work wonders in souls through our ministrations—Christ who is called in *The Imitation* "Principalis auctor et invisibilis operator."

And, finally, we must commune with that aversion for sin and the world which fills the Sacred Heart of Our Lord (*erga mundum et peccatum vehementem contradictionem*). Here, evidently, to make Christ work, is to make Him reign. Father Grimal commenting on this article of the "Pietas Seminarii," ends his inspired and inspiring meditation with the following prayer:<sup>10</sup>

"O Jesus, teach me to commune with Thy life and Thy priestly virtues.

"Teach me to commune with Thy priestly hatred for sin and for all that savors of selfishness, the source of sin: *Erga mundum et peccatum vehementem oppositionem.*

"Teach me to commune with Thy priestly self-effacement which

<sup>8</sup> Hedley, "The Holy Eucharist," 119.

<sup>9</sup> "Introduction à la vie et aux chrétiennes," chap. vi, sect. 3.

<sup>10</sup> "Avec Jésus formant son prêtre," I, 55-56.

went to the humiliation of death: *Profundam erga seipsum exinanitionem.*

“Teach me to commune with Thy mercy so tender, so compassionate, and thus so priestly, for all human miseries and especially for the wounds of the soul: *Suavissimam erga proximum caritatem.*

“But above all, O Jesus, for the greatest glory of the Father, and that I may be more perfectly like unto Thee, more completely united to Thee, teach me how to commune with Thy priestly religion made of infinite love: *Summam erga Deum religionem.*”

## THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, SC.D., PH.D., LL.D., F.R.S.

### Lamarck and Darwin

V. J. B. DE LAMARCK (1744-1829).

Lamarck at first believed in the fixity of species, but later said that nature, having formed the simplest animals, "then with the aid of much time and favorable circumstances formed all the others." And this, as he taught, came to pass by the operation of two laws: (1) Use strengthens, and disuse weakens an organ; (2) There is such a thing as heredity, and the effects of use and disuse are heritable. That is a sufficient paraphrase of his views. Thus, he taught that a felt need on the part of an organism would stimulate growth and thus cause further development. The giraffe is the usual instance, whose neck was lengthened by stretching after leaves on higher branches during a drought; the lengthened neck was inherited and developed, and the result is what we see. Let us be clear on this point, for some, who did not understand him, have ridiculed Lamarck, supposing that the giraffe wittingly strove after the acquisition of a long neck. What Lamarck taught was, that there was an inherent tendency to vary in living organisms; and that stress brought out that tendency in a direction favorable to the animal. Thus, Lamarck tried to explain the origin of variations, a matter which Darwin took as "given". Lamarck's theory obviously has a metaphysical background, which rendered and renders it anathema to those who regard all metaphysics as "mysticism," and as irretrievably damned when dubbed with that fatal name. Of course, Darwin, though more committed to it at times than he imagined, would have none of Lamarck's theory. Writing to Hooker he said: "Heaven forbid me from the Lamarck nonsense of a tendency to vary," but then Darwin was incapable of philosophical argument, as he admitted himself. To this day there rages a vigorous controversy over the question: "Can acquired characters be inherited?" Not to be tedious, let me quote a very few opinions and those recent. Dr. Hogben,



in his interesting summary of Evolution as it is now thought of,<sup>1</sup> says that, as the heredity of acquired conditions is unproved, Lamarck may be left out of the discussion; and Professor Conklyn of Princeton<sup>2</sup> refuses to accept the idea, because in his opinion the evidence for the inheritance of any domestic modification is very unsatisfactory. Dom. O'Toole also<sup>3</sup> says Lamarck's theory is "sound and plausible in all respects save one, namely, the unwarranted assumption that acquired adaptations are inheritable, since these, to quote the words of the Harvard zoologist, G. H. Parker, 'are as a matter of fact just the class of changes in favor of the inheritance of which there is the least evidence.'" On the other hand, we have Professor McBride, a man of the first rank amongst zoologists, declaring that Lamarck's doctrine has been submitted to experiment and shown to be true.<sup>4</sup> Why this difference of opinion? It all depends upon the effect produced on the mind by the consideration of certain experiments by Kammerer and others, which have been accepted by some, and rejected by others.<sup>5</sup> It is, of course, impossible to detail these experiments here, but it may just be mentioned that it has been known for a long time that in the "Black Country" of England certain species of moth were turning black. The first black specimens of the Peppered Moth were obtained at Manchester in 1850. The same phenomenon was observed in the Ruhr in Germany as far back as 1880. By rearing caterpillars on plants contaminated with industrial smoke, there have been produced in three kinds of moths black forms, which are quite vigorous and breed true. Moreover, when these are crossed with normal moths, the offspring work out along the lines of Mendel's laws. Yet the puzzling thing is, that, though the observation is undoubtedly important, the facts do not quite fit in with either Lamarck, or still less with Darwin. Perhaps here it may be mentioned that one of the difficulties of text-books today is that, on disputed points, their

<sup>1</sup> *Discovery*, June, 1924.

<sup>2</sup> "Problems of Organic Adaptation," Rice Institute, Oct., 1921, p. 331.

<sup>3</sup> "The Case Against Evolution," p. 9.

<sup>4</sup> *Nature*, Jan. 17, 1925.

<sup>5</sup> Since this article was written, Professor Kammerer has committed suicide, and left behind a letter admitting that one of the specimens on which he relied had been "faked," but vigorously denying that he was responsible for the faking. This, of course, leaves the question of his other instances in a highly unsatisfactory condition.

authors tend to set down whichever view appeals to them as the only tenable view. Perhaps that is natural, but it is certainly confusing to the student.<sup>6</sup>

## VI. CHARLES DARWIN (1809-1882).

Darwin gets the credit with the ill-informed majority of having invented the theory of evolution, but of course he did nothing of the kind. To those who have gone so far in it as the title-page (many know it only from its back), his book is known as "The Origin of Species by Natural Selection," and it is in the latter half of the title that Darwin's contribution is named. Natural Selection is nature's choice from a given group of variations. Herbert Spencer invented the title of the "Survival of the Fittest," and that explains the idea quite well.

The scientific world ran mad over this theory for years, and even Darwin had to warn his too ardent and unphilosophical followers that Natural Selection could not *cause* a variation. It has been admirably said that it can explain the survival, but not the arrival of a variation. In fact, it is a sieve and a sieve only. "Explain the leaves on that tree?" "They are those which the gardener did not cut off when he was trimming' it." That explains why there are not more leaves, but not why there are any leaves at all. Thus, the matter was put by Driesch, and his simile is quite accurate. But there is more to be said on this matter. Darwin relied entirely on small variations with cumulative effect, and that in spite of a warning from Huxley. It was one of the chief matters of criticism by Mivart, and time has shown that his criticism was correct. Thus, in a recent leaderette in *Nature*: "The efficacy of natural selection as the sole originator of species rests on the assumption that small variations in all conceivable directions are continually occurring, and that these variations can be inherited. This assumption, when critically tested as it has been by the 'pure line' investigations, proves to be incorrect." In fact, it may be said that it has been quite convincingly shown that the kind of variations on which Darwin rested

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<sup>6</sup>The real importance of the ideas of Lamarck may well be estimated by the fact that Professor Seba Eldridge of the University of Kansas has devoted a large work of over 400 pages to their close consideration. It is the work of a philosopher as well as a biologist, and deserves careful study by all interested in these and other questions, especially vitalism.

his theory do not give the results which he maintained that they would. Thus: "Johannsen's results proved the non-inheritability in the case of beans of those small random variations from the normal in all directions on which Darwin had laid such stress, and these results were independently confirmed by Jennings, who worked on Protozoa, and by Agar, who studied small Crustacea."<sup>7</sup> According to Darwin's theory, we *ought* to have any number of intermediate forms—"missing links"—illustrating the course of evolution, and the fact that he could not supply instances was attributed to the "imperfection of the geological record". Nearly three quarters of a century of intense research has not given us convincing proofs in this direction. "If you can't get them, invent them," was Haeckel's method, and he wrote of Protovertebrates, Protamphibians and other such things, of which none ever existed outside his own imagination so far as we know today. The fact is, that there are no primitive forms uniting the characters of the several classes, and that is one of Vialleton's objections, as we shall yet have to see. Natural Selection again does not account for a whole range of attributes such as those of an æsthetic character. The love of beautiful scenery in man, for example, cannot be explained on utilitarian lines. Quite the contrary, for it may be argued that, whilst he was admiring the landscape, his adversary had an opportunity of despatching him unawares.

"The song of birds, apart from their calls, is also due to the love of pleasure. Several of the forest birds of New Zealand sing softly to themselves, and it is necessary to be very near to hear them. This is, probably, the primitive style of bird melody, and the loud-throated thrush and sky-lark came later. All these songs are the result of pure enjoyment; there is nothing useful in them, so they cannot be due to natural selection."<sup>8</sup> Finally (as we shall see when we come to Mendel), if the views of his followers are correct, there is no room anywhere for natural selection. This explains Bateson's statement: "We go to Darwin for his incomparable collection of facts. We would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of Evolution as we would those

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<sup>7</sup>McBride in *Nature*, Jan. 10, 1925.

<sup>8</sup>Hutton, "The Lesson of Evolution," 167.



of Lucretius or Lamarck, delighting in their simplicity and their courage.”<sup>9</sup>

In 1907 Professor Vernon Kellog brought out a work entitled “Darwinism Today,” in which are set down the amazingly diverse views on almost every point connected with the work of Charles Darwin. Those who consult this interesting work may be informed that the diversity of opinion has not diminished, but rather intensified in the twenty years which have passed since its publication.\*

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<sup>9</sup>Presidential Address to the British Association for the Advancement of Science at Melbourne, Australia, 1914, p. 8.

\*The next article of this series will discuss the theories of Haeckel, Weismann, De Vries, Mendel and Bateson.

## LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

### Cult of Saints, Sacred Images and Relics

The Third Book of the Code of Canon Law treats of sacred things—first of the Sacraments, second of sacred places and seasons, third of divine cult. The Blessed Sacrament is the foremost object of divine worship, and therefore takes the first place in the Code in the chapters which deal with divine cult. Next comes the veneration of the saints, of sacred images and relics.

#### THE CHURCH'S APPROVAL OF THE VENERATION OF SAINTS

It is a good and useful practice to invoke suppliantly the Servants of God who reign together with Christ and to venerate their relics and images. Above all, the faithful should cultivate a filial devotion for the Blessed Virgin Mary (Canon 1276).

The Code here states a principle of Catholic belief. Its foundation is laid in the Apostles' Creed: "I believe in the Communion of Saints." The Council of Trent (Session XXV) rules: "The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers and to the decrees of sacred Councils, they especially instruct the faithful diligently concerning the intercession and invocation of Saints, the honor paid to relics, and the legitimate use of images: teaching them that the Saints who reign together with Christ offer up their prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers" (Waterworth, "Canons and Decrees of the Council of Trent"). The Holy Bible teaches that the Saints in heaven pray for us, as was revealed to Judas Machabeus (II Mach., xv. 14). Contact with the remains of the prophet Eliseus restores life to a dead man (IV Kings, xiii. 21).

If one admits that the souls of the deceased who die in the state of grace are forever friends of God, one cannot deny the logical conclusion that it is pleasing to God to honor His friends and to

offer to Him through them our petitions, our acts of worship and other good works done for the honor of God. Wherefore, it is difficult to understand why there has been, and still is so much objection to the veneration of saints on the part of non-Catholics. Did not the Saviour say to His Apostles: "He who receives you receives Me" (Matt., x. 40).

Attempts have been made to justify the objection to the veneration of the saints and of their images and relics by pointing to the abuses in the manner of veneration practised by Catholics. If that means to accuse Catholics universally of an abusive veneration of the saints and their images and relics, it means nothing else than a denial of the principle that the Catholic Church upholds, for the vast majority of Catholics cannot be accused of abuses in the veneration of saints. The reason why they cannot be thus accused is, that the great majority of Catholics respect the teaching of the Church and endeavor to live according to it. Now, the authorities of the Church have warned the Catholics, not only through the Council of Trent (Session XXV, Decree on the Invocation of Saints), but many times afterwards to guard against superstitious veneration of the saints and against any practice which is a dishonor to God and to dignified religious worship. Some abuses have been practised by Catholics here and there in disobedience to the laws of the Church, either through ignorance or in some cases for unworthy motives.

#### WHO MAY BE HONORED WITH PUBLIC VENERATION

Only those servants of God may be honored with a *public cult* who have been inserted by the authority of the Church in the list of the Saints or Blessed. The persons who have been canonically placed in the catalogue of Saints, are to receive the cult of *dulia*, and may be honored everywhere with any of the acts of that kind of cult. Beatified persons, however, cannot be venerated publicly, except in the places and in the manner permitted by the Roman Pontiff (Canon 1277).

This Canon speaks of *public* veneration of the servants of God only, and does not forbid *private* veneration of the deceased friends of God (*e. g.*, the souls in purgatory). Public cult is defined in Canon 1256: "If cult is given to God, the Saints or Blessed by acts instituted by the Church exclusively for such cult, and if these acts



of worship are performed in the name of the Church by persons legitimately appointed for this purpose, it is called *public* cult; otherwise, it is called *private*." Public cult is a liturgical act, part of the divine worship which the Church as an authorized religious body offers to God. Not all actions or ceremonies of the sacred liturgy are of such a nature that they are exclusively appointed for the cult of God, the Saints and the Blessed. Inclinations, genuflections, incensations, are ceremonies of respect and honor exhibited also to living persons.

It is evident that public cult cannot be given to persons who died with the reputation for sanctity of life, unless the authority of the Church permits it, for one of the essential prerequisites of public worship is that its exercise is *in the name of the Church*. Nobody can pretend to perform such worship in her name, unless she has approved of it. There was in former times something like a tacit approval of the veneration of some servants of God, and the pronouncement that a servant of God may be honored publicly with religious services was not always reserved to the Supreme Pontiff as it is at present (for a brief summary of the history of beatification or canonization, cfr. "Practical Commentary on the Code of Canon Law," II, n. 1304).

Since the terms *cult*, *worship*, *veneration*, *adoration*, are not sufficiently specific to denote the difference of cult due to God, to the Blessed Virgin Mary and to the saints, the Code adopts the technical term of *dulia* from theology. Canon 1255 must be recalled here, where it is stated that to the Blessed Trinity and to each of the Divine Persons and to the Blessed Sacrament is due the form of cult called *latria* (*i. e.*, adoration in its strict sense), to the Blessed Virgin the cult called *hyperdulia* (*i. e.*, a veneration superior to that by which we honor the Angels and Saints), and to all others in heaven (Angels and human beings) the cult of *dulia* (*i. e.*, ordinary veneration).

#### SAINTS MAY BE CHOSEN PATRONS OF NATIONS, DIOCESES, PROVINCES, CITIES, COMMUNITIES

It is a laudable practice to choose, with due observance of the regulations prescribed therefor, Saints as Patrons of nations, dioceses, provinces, confraternities, religious organizations, and of

other places and organizations; the approval of the choice by the Apostolic See is required to constitute Patrons. Beatified persons, however, cannot be chosen as Patrons without a special indult of the Holy See (Canon 1278).

The Sacred Congregation of Rites has laid down the following rules on the choice of Patron Saints: (1) Those Saints only may be chosen as Patrons who are honored by the Universal Church as Saints; beatified persons may not be chosen. (2) If a Patron of a city or town is to be chosen, the choice must be made by the people in general assembly (not by the officials only), and the explicit consent to the choice by the bishop and the clergy of the city or town is required. The same is to be observed in the choice of a Patron of a nation; the choice must be made by the people of each town in the various provinces—not by representatives of the nation, unless they have a special mandate from the people; the consent of the bishops and the clergy is likewise required. (3) The choice is to be submitted to the Sacred Congregation of Rites for discussion and approval (March 23, 1630; *Decreta Auth. S.R.C.*, n. 526). Before the promulgation of the Code of Canon Law, the feast of the Patron of a nation and the feast of the Patron of a city or town were holydays of obligation (Constitution "Universa" of Pope Urban VIII, September 13, 1642). Many countries obtained reductions of the number of holydays because of the great difficulty of observing them. By *Motu Proprio*, July 2, 1911, Pope Pius X reduced the holydays for the Universal Church to the number of eight, and said that, if the bishops of some nation thought that some one of the suppressed holydays should be retained in their country, they should refer the matter to the Holy See. The Code of Canon Law (cfr. Canon 1247) retained the holydays ordained by the above *Motu Proprio*, and added the feasts of Corpus Christi and of St. Joseph as holydays of obligation, but stated that, if any of the ten feasts of the Code had been legitimately abolished as holydays of obligation for some country or place, no change in this particular arrangement is to be made without consulting the Holy See. The feast of the Patron of a nation, diocese, city or town, which had been first abolished as a holyday of obligation by *Motu Proprio* of Pope Pius X, remains abolished in the Code (cfr. Canon 1247, § 2).

## PUBLIC VENERATION OF IMAGES

Without the approval of the local Ordinary, nobody is allowed to place, or cause to be placed, an unusual picture in any church (including exempt churches) or in any other sacred place. The Ordinary shall not approve sacred images which are to be exposed to public veneration of the faithful, if they are not in harmony with the approved usage of the Church. The Ordinary shall never allow in churches and other sacred places the exhibition of representations which are dogmatically incorrect, or are not executed with proper decency and respect, or which may give to ignorant people an occasion of dangerous error. If images exposed for public veneration are to be solemnly blessed, that blessing is reserved to the Ordinary, who may, however, delegate any priest to perform the blessing (Canon 1279).

Religious paintings, pictures and representations which are to be exhibited in churches and other sacred places for the edification or veneration of the faithful, are specially watched by the Church, lest anything unbecoming or contrary to the ancient usage of the Church be introduced. Not only the public exhibition of religious representations in sacred places is watched by the Church, but also the publication or distribution of sacred images among the people. As a rule, the local Ordinary has the right and duty to pass judgment on the propriety of sacred images exhibited or published in his diocese. Canon 1385 rules that sacred images which are to be printed with or without prayers must be submitted to the Ordinary of the place where they are to be printed or to be published, or the Ordinary of the author of the image. At times, the Holy See intervenes and condemns sacred images which offend against the laws of the Church—*e. g.*, representation of the Blessed Virgin Mary clad in sacerdotal vestments (Holy Office, April 8, 1916; *Acta Ap. Sedis*, VIII, 146).

The pictures of persons who died with the reputation for sanctity of life, but who have not yet been beatified or canonized by the Holy See, may not be exposed on any altar of churches or oratories, nor may they be depicted on the walls of the church with the aureole or rays around the head, nor with any other emblems of sanctity. Their portraits and facts from their lives may be painted on the walls



of churches or in the windows, provided those images do not portray signs of public veneration or emblems of sanctity, or anything profane or contrary to the usage of the Church (Sacred Cong. of Rites, August 27, 1894; *Decreta Auth. S.R.C.*, n. 3835).

Canon 1279 states that the solemn blessing of images of saints to be exposed for public veneration is reserved to the Ordinary. The blessing is not commanded by law, but, if it takes place with solemn ceremony, the bishop of the diocese (or, in exempt churches of religious, the major superior) has the right to perform the ceremony or delegate a priest to give the solemn blessing. There has been some discussion among interpreters of the Code whether the term *Ordinarius* in the last sentence of Canon 1279 denotes the local Ordinary or all others who in law are Ordinaries (*e. g.*, the major religious superior of exempt clerical communities of religious). The first two sentences of Canon 1279 speak of local Ordinaries and give them jurisdiction to watch and control the placing of sacred images in churches and other sacred places, even exempt ones. The Council of Trent had passed the same rule saying: "The Holy Synod ordains that no one be allowed to place, or cause to be placed, any unusual image in any place or church, however exempt, unless such image has been approved of by the bishop" (Session XXV, Decree on the Invocation and Veneration of Saints, their Images and Relics). The solemn blessing of sacred images in exempt religious churches, however, pertains to the major religious superior, since Canon 1156 reserves the blessing of exempt churches and sacred places to that superior.

Images of beatified persons may not be exposed for veneration in churches and oratories without the permission of the Holy See. If permission is granted to expose their images, placing these pictures on altars is not included in the permission. If permission is granted to erect an altar in honor of a beatified person, it does not include permission to say the Mass of the beatified person or the divine office. If the cult of a beatified person is permitted in one place, it may not be extended to other places without further concession of the Holy See (Sacred Congregation of Rites, September 27, 1659; *Decreta Auth.*, n. 1130). The indult of the Holy See to say the Mass of a beatified person, includes permission to place his picture on the altar

(Sacred Congregation of Rites, April 17, 1660; *Decreta Auth.*, n. 1156).

#### VALUABLE SACRED IMAGES IN CHURCHES AND PUBLIC ORATORIES

Precious images—that is to say, those that are conspicuous for their antiquity, art, or veneration—exposed for public veneration of the faithful in churches or public oratories must, when in need of repairs, be restored only after obtaining the written consent of the Ordinary. Before giving the permission, the latter shall seek the advice of reliable experts in the matter (Canon 1280).

Valuable paintings, statues, etc., in churches and public oratories, are ecclesiastical property. Lest, through the imprudence of the local administrators of churches and public oratories, valuable property may be destroyed, the Church forbids the priests in charge of churches and public oratories to have valuable images repaired on their own authority, and obliges them to refer the matter to the Ordinary. For secular and non-exempt religious churches and oratories, the local Ordinary—and, in those of exempt religious communities, the major superior—shall consult experts who know how to restore such paintings, statues, etc., without destroying the value of the sacred images.

#### SPECIAL RULES ON PROMINENT RELICS AND IMAGES

Important relics and images of great value, and other relics or images which are honored in some church by the great veneration of the people, cannot validly be disposed of, nor permanently transferred to another church, without the permission of the Apostolic See. Important relics of Saints or *Beati* are the entire body, or the head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr suffered, provided it be entire and not small (Canon 1281).

Important relics of Saints or Blessed may not be kept in private houses or in private oratories without explicit permission of the local Ordinary. Other relics may be kept in private houses of the faithful or carried piously on their persons, provided due honor is given these relics (Canon 1282).

The law of the Church gives special attention to important relics and images of great value. Canon 1280 explains what is meant by

images of great value; Canon 1281 states what is meant by important relics. If a sacred image in some church is famous for reason of extraordinary devotion of the people towards it (*e. g.*, the miraculous crucifixes, pictures and statues of sacred shrines in Europe), such a sacred image cannot become the property of any other church or person, nor be permanently transferred to another church without the permission of the Holy See. The same rule applies to important relics belonging to a church or public oratory, and also to small relics which are held in great veneration by the people. In churches where important relics of saints are kept, the Sacred Congregation of Rites permits Mass and Office of the Saint on the day on which his name is recorded in the Roman Martyrology. Only those priests who are legitimately appointed to the service in that church, may say the Mass and office of the Saint. If the Saint whose body or large relic is kept in some church, is not mentioned in the Martyrology, Mass and Office may not be said of the Saint without special permission of the Holy See.

#### WHAT RELICS MAY BE EXPOSED FOR PUBLIC VENERATION

Only those relics may be exposed for public veneration in any (even exempt) churches which are pronounced genuine by authentic document of a Cardinal, or a local Ordinary, or by another ecclesiastic who has by Apostolic indult the authority to authenticate relics. The vicar-general cannot authenticate relics without a special mandate of his Ordinary (Canon 1283). The local Ordinaries shall prudently withdraw from the veneration of the people those relics which he knows with certainty are not authentic (Canon 1284).

Relics are honored, not so much for their own sake, as for the sake of the person to whom they belonged or with whom they came in contact during his life on earth. Wherefore, the Church calls the veneration of relics a *relative cult*. If, therefore, a mistake should occur in the authentication of relics by authorized persons, whereby public veneration was shown to inauthentic relics, no great harm is done because the honor paid to the relics is primarily paid to the Saint. Nevertheless, the Church does not permit relics to be publicly venerated in any church, unless an authorized ecclesiastic has pronounced them genuine and signed a document to that effect. This document should be carefully kept by the respective church, so



that the evidence of the genuineness of the relic may be preserved for all future times.

Canon 1283 enumerates the persons who by law have authority to authenticate relics; other ecclesiastics may receive that faculty by special concession of the Holy See. Though the vicar-general is in law a local Ordinary (cfr. Canon 198), he cannot authenticate relics without a special mandate of his Bishop. It is evident that the men authorized to authenticate relics have a grave obligation in conscience to ascertain that the relics which they authenticate are genuine. If, upon investigation, the local Ordinary establishes with certainty that a relic honored as such by the people is not genuine, he shall tactfully remove the relic. What is to be done when proof of the genuineness of the relics cannot be obtained with certainty, is stated in Canon 1285.

#### LOSS OF DOCUMENT OF AUTHENTICATION

If the documents of authentication of sacred relics have been lost through civil disturbances or for any other cause, the relics shall not be exposed for public veneration until the local Ordinary has given his decision; the vicar-general cannot act in this matter, except by special mandate of his Ordinary. Ancient relics, however, shall be allowed to enjoy the veneration which has heretofore been given them, unless in some particular case it is proved with certainty that they are false or fraudulent (Canon 1285).

The Church demands that the custodians of relics exposed to public veneration in sacred places should so carefully guard the documents which prove the genuineness of the relics that they shall be prepared to produce them whenever doubt or controversy arises and the ecclesiastical authorities inquire concerning them. If the document of authentication is lost, the relic may not be exposed in church for public veneration, until the local Ordinary has passed judgment on the genuineness of the relic. The bishop can form his judgment from any source which furnishes reasonable certainty that the relics are genuine. In answering an inquiry as to what the bishop should do about the public veneration of certain relics in the cathedral church, when no documents of authentication can be found, the Sacred Congregation of Rites declared that he has authority to decide the matter (July 21, 1696; *Decreta Auth. S.R.C.*, n. 1946). Relics which are in the possession of private individuals, may be

privately venerated, though the document of authentication has been lost, provided one is morally certain that they are genuine. The law of Canon 1285 applies to those relics only which are to be exposed for public veneration.

In reference to ancient relics, Canon 1285 states that they should continue to be honored as they have been venerated from ancient times. As it is practically impossible to produce the documents of authentication of such relics, the veneration paid to them from ancient times is, as a rule, a sufficient argument in their favor, unless in some particular case fraud can be proved (cfr. *Motu Proprio* of Pope Pius X, On Modernism, n. VI, September 1, 1910; *Acta Ap. Sedis*, II, 668).

# THE FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.,

*Architect of the Cathedral of St. Joseph, Wheeling, W. Va.*

## III. The Grouping of Parish Buildings

The choice of the site should call for careful consideration. Often an architect is called upon to design structures to be built on property situated on steep hillsides or in deep gullies. Again, he is frequently asked to erect substantial buildings on filled ground. To build economically becomes more difficult in these cases. Deep foundations, retaining walls, extra filling, additional grading, made ground, underground springs, increased drainage, and other problems of similar nature are usually encountered when sites like those above noted are chosen. Construction is thus expensive, and some of these items involve additional maintenance charges after the buildings are brought to completion. There is always danger of encountering underground springs and a sliding condition on an overly steep hillside property. Such a site or one in a deep ravine, though often purchased at a low price, is nearly always an expensive one because of the extra cost of erecting buildings thereon. Next, there are the level sites with ground seemingly solid, but which upon investigation one discovers to be nothing more than so much filling. The owner faces additional charges for pile driving and foundations when buildings are erected on filled ground. The expenditures for all such extraordinary items should not be charged to the cost of buildings built on property that require them, but should in justice be added to the cost of the property.

Although more expensive, it is not impossible to erect beautiful and effective ecclesiastical buildings on steep hillsides and eminences. From ancient times, it has indeed been customary to erect in such places temples to God. In Psalm xlii, 3, King David sings: "They have conducted me, and brought me unto Thy holy hill and into Thy tabernacles." And in the Gospel of St. Matthew, xvii. 4, St. Peter says to our Lord when He was transfigured on the high mountain: "Lord, it is good for us to be here: if thou wilt, let us



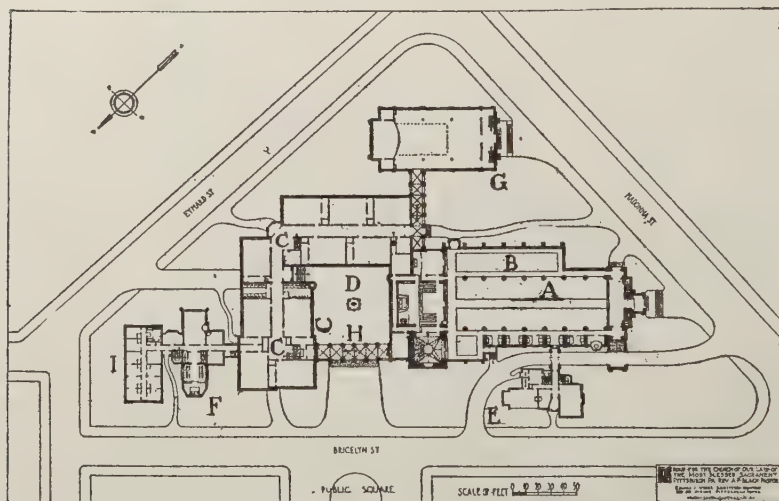
make here three tabernacles, one for thee, and one for Moses, and one for Elias."

There are many fine extant examples as witnesses to the continuation of this ancient custom; Durham Cathedral in England, Mount St. Michel in Normandy, some of the fine churches and cathedrals in Spain, and LePuy in the south of France are all specimens of noble architecture erected above cliffs or on similar properties. In fact, a church is very often intentionally placed on the top of a commanding position for no other reason than to give to it an impressive setting. Nor will men discontinue this practice entirely, although in this day of an infinity of automobiles folk are not as enamored of climbing steps and inclines as of yore.

Let us now take up the question of selecting a piece of property for a typical parochial group. It is highly important to consider its character before entering into negotiations for its purchase. Low-lying, swampy or boggy lands are obviously unhealthy places for the building of schools or domiciles for the priests and nuns. From the standpoint of economical construction, a level or fairly level lot is the most desirable, and, while too hilly property is not advisable for children's playgrounds, yet a moderate slope can be made satisfactory with the proper terracing. Evidently in hilly cities some steep sites must of necessity be chosen. An owner possessing a very hilly piece of land will require the services of a good, far-seeing planner for his architect. If the purchase of such a site is being considered, it is well before concluding the negotiations for purchase to have a survey made and placed in the hands of your architect with the request for a rough sketch. By this means you can ascertain before too late, whether or not it is feasible to erect a group of parish buildings on the site in a proper and economical manner. Land on which the church would inevitably be pushed up against a hillside or cliff, and property on which the various parish buildings will be separated by a street or streets, should be avoided. Sites on railroad tracks are dangerous and noisy. When the trains are passing, the class-room recitations must be temporarily interrupted, or, if the erection of a church is under consideration, the noises would be disastrous to the singing, the congregational prayers, and so forth.

A parish group generally includes the following buildings: a

church, school, rectory, convent, and sometimes a lyceum or hall. A rectangular city lot 250 feet by 325 feet, or a triangular lot about 500 feet on each side, will in all probability prove satisfactory as to dimensions. Naturally, lots are often very irregular in shape, but, if they contain about the same area in square feet as the above noted properties and are otherwise found satisfactory, they can probably be utilized to advantage. Naturally, properties of these dimensions will not accommodate baseball or athletic fields in the school playgrounds, but these are not considered necessary except for high schools, and even then few of our Catholic high schools can yet afford them. However, the properties mentioned are sufficiently large



Key for Plan of Church of Our Lady of the Blessed Sacrament, Pittsburgh, Pa.  
 A, Church; B, Lady Chapel; C, School; D, Garth; E, Rectory; F, Chapel;  
 G, Community Hall; H, Cloister.

to allow ample playgrounds for both boys and girls, where they may engage in such games as volley-ball, indoor baseball, handball, basketball, etc. In addition, there will be ample space to supply a proper setting for the church, rectory and so on, together with room for a small garden for the priest and a kitchen yard for both the rectory and the convent.

We may now discuss a general plan for such a group of buildings. The size of the property has been noted, as well as the number and variety of the buildings. These the congregation usually sets out to erect one at a time. This is a pity, for, if it were pos-

sible to have sufficient funds at the inception of the project to complete the group, results would be far superior to what they are now. However, nothing further need be said under this head, since the possibility of securing sufficient funds at the beginning is so remote as to be almost negligible. Groups could be made considerably finer than they average today, if the buildings were massed together in a rationally planned and artistic way as were the monastic buildings of the Middle Ages, and they should undoubtedly always be built in this way, unless there are very weighty reasons against it. Rarely indeed do we find beautiful and harmonious groups of parochial buildings in this country. For the most part, the main



Group for the Church of Our Lady of the Blessed Sacrament, Pittsburgh, Pa.

trouble is that there has been no preconceived plan, various architects having been employed at various times. Perhaps the excuse for the lack of an harmonious general scheme is, that the great growth in the parish was not anticipated, or was not thought likely. Today, a new parish contemplating building can usually be assured of future growth, and for this reason the property purchased should at the beginning be of dimensions sizable enough for the entire group. An architect should be employed to make a scheme for the group, and the scheme should be adhered to, as the buildings are erected from time to time.



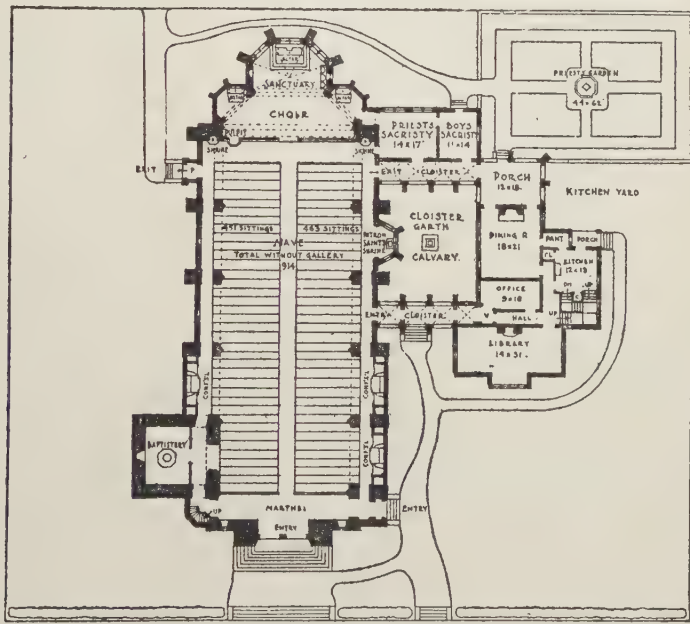
Let us call to mind a typical parish group of today, with its anomalous array of buildings scattered over the property without reason or due regard to the site. The church is perhaps in the Gothic style, with rock-faced stone for the walls and red tile for the roof; the rectory represents yet another type of architecture and material, while the school will have its exterior walls of yellow pressed brick and glazed terracotta trimmings, supporting a flat roof. Finally, the convent, constructed with stucco walls and asphalt shingled roof, gives vent to another discordant note in this quartette of buildings, which are entirely out of harmony with one another.

Surely, such an unhappy state of affairs should be no longer tolerated. From the very first care should be taken to draft the plans to meet the exigencies of the situation (to cope with the deficiencies of the property and so on); and the proper orientation for the church, school, rectory, convent, and other buildings should be determined as one of the very first preliminaries. When at all feasible, the correct liturgical orientation for the church (that is, facing directly west or somewhat in that direction) should of course be taken into account. If it is possible, the school should be so arranged that the classroom windows face East and West rather than North and South, so that each and every classroom will be flooded with health-giving sunshine for at least some part of each bright school day. As is obvious, this cannot, for various reasons, always be done.

It is evident that no universal rules can be made for the laying out of parochial groups, as all depends upon the exact size, shape and contour of the property, the position of the streets and neighboring buildings, and the different units of the composition. In every individual instance, the architect must make studies on paper of the group to find architecturally the best solution. In general, however, the following criticisms may be applied to the parochial groups thus far attempted in this country.

Most groups are entirely too symmetrical. In planning a parish group it is best not to attempt symmetry, as the most important requirement is balance. The different functionings of the four or five buildings in the group are so varied that symmetrically arranged groups are really impossible. The different functions which the various units have to perform result in buildings of different shapes

and sizes. Let us, for instance, take a project like the following: Wanted a church of one thousand sittings, a school containing sixteen classrooms, a rectory for three priests, a convent for about eighteen sisters, and finally a lyceum building. It often happens that the attempt is made to balance the huge sixteen-room school building with the lyceum, the buildings being placed on the right and left at the front of the property. The church, occupying the center of the lot, is flanked at the rear by the rectory and convent in another vain effort to produce balance. On paper, this sort of



Plan for a Church and Rectory in a Suburban District of a Large City.

symmetry may look well enough. In reality, it cannot be successful, for the great school with its high ceilings and enormous mass (two stories and basement) and its entirely different form, cannot possibly balance with the lyceum, which is possibly of but one story. And as for the rectory, how can it (which is just a large-sized house) balance a building like the convent, which has, besides the dormitories, several quite sizable rooms, the refectory, the community room and the chapel? This apparent symmetry on paper is almost always a deception. There can be no symmetry where

balance is lacking; consequently, unless shams, make-believes and all sorts of distortions are resorted to, a group such as this can never be made to look well. The toleration of shams, camouflaging, etc., in ecclesiastical buildings is something which should not exist. The camouflaging necessary to make these various buildings balance one another would naturally involve bad art, for shams and make-believes are nothing more or less.

The medieval period, when art was at its best, permitted symmetry only when the plans were actually and without exaggeration symmetrical. The great abbeys and conventual establishments were never symmetrical. The medieval cathedral group was not symmetrical in plan, although the main façade of a cathedral itself was often approximately so. Still, even there slight dissymmetries were introduced to remove the cold formal look and give that touch of the romantic which is always typical of this period of art. Take one of those matchless façades (which, to the casual observer, seems perhaps a perfectly symmetrical composition), consisting of two towers with a gable and rose window between, a grand triple portal, and so on. Upon examination one detects many slight variations; for instance, one tower will be wider than its sister; then, too, the tracery in the bell stage opening of the southern tower will not be repeated exactly in the northern one, and the roofs or pyramids of the towers will not be identical. Nevertheless, balance obtains throughout the facade. These subtle differences and numerous even more pronounced ones are to be found in all buildings of this marvelous period of art.

In like manner the ancient Greek never sought symmetry in his group plan. To prove this, we need but glance at the most unsymmetrical double temple (the Erechtheum) and portico of the Caryatids on the Acropolis at Athens. It is a group plan of buildings, so to speak, a double temple not placed back to back like the Temple of Venus and Roma at Rome, but the back of the smaller temple is placed at the side of the larger one towards the rear. The porch of the Caryatids is placed on the opposite side towards the front of the large temple. The plan of the Acropolis itself is as picturesque and romantic in its group conception as any medieval conventual establishment. Thus, it is clear that the ancient Greeks and the medieval architects were alike opposed to the use of symmetry in their plans



of grouped buildings. Some builders today think that the primary and sufficient aim in planning a piece of architectural grouping is geometrical symmetry. When group plans are in question, it is far better to follow in the footsteps of the masters of the two greatest periods of art the world has ever known—that is, the Medieval and the Greek.

Simply because a group of buildings is unsymmetrical, some misinformed persons assume that they were erected at random, and that no time or study has been spent upon its arrangement. However, all persons who have an appreciation for true art, realize that the first requisite of a good composition is proper balance, and that it is far more difficult to design an unsymmetrical group of buildings with this balance than to design one spotted like a checkerboard. Balance is indispensable for a successful plan of buildings. It is not easy to attain this correct balance in unsymmetrical groups, but it is the only successful artistic solution for them.

A word about the treatment of the landscape—generally the thing least thought about. No money ever seems to be available for landscape and play yard treatment. The public schools always appear to have plenty of landscape work about them, but our parochial schools seldom have any. Fences and walls or hedges of privet should mark the boundaries, and climbers such as vines or roses should be placed on fences to aid in cheering up the whole property. Hedges are preferable to fences and walls on street fronts, for they leave the place open and more inviting. Plenty of ivy on the walls help tremendously, but, when it begins to run wild over statues, carvings, windows and the like, it should be trimmed. Evergreens and shrubbery will do their share in beautifying the surroundings of the parish buildings, which are unfortunately often among the most untidy spots in the neighborhood. How often do we see weeds allowed to accumulate, the lawn uncared for, and the whole parish plot in a woeful condition!

A proper lawn with vines and trees will not cost a great deal either initially or for upkeep. Again, the buildings should be brought to coördinate with the grounds by means of planting, and this coördination can be achieved in no other way. The green of the lawn must be carried by vines, and shrubbery up the walls to link the buildings to mother earth, so that the structures are not only

in reality rooted into the ground, but have likewise the appearance of being so. In this way there results stronger and more monumental-looking buildings, for planting acts as a sort of spreading base for the structures.

In conclusion, we must renew our urgent plea that we should not deceive ourselves with the symmetrical planning that is a mere camouflage for artistic balance. Rather let us try to emulate the olden monks, who wrought homogeneous groups rationally planned according to orientation and convenience, and adapted to the different functions of the various buildings. By cloistered courts and vineclad walks their various units were linked in a manner that makes us marvel at their tremendous power in ingenious composition and clever planning. This desire to coördinate the buildings to their surroundings also explains the wealth of exquisitely chiselled images of leaf and flower that decorate the buildings :

Nor herb nor floweret glistened there  
But was carved in the cloister-arches as fair.

The marvelous proportions of both interior and exterior of these medieval groups furnish the great model for our parochial buildings of today. To their groupings, their altar building, their metal-working, joinery and painting, we may all turn for inspiration. From these venerable monuments, we can learn how to express the beauty and mystery that is inherent in our holy religion. And, even if we are incapable of fathoming all their endless wonders, we may at least make a concerted effort to recapture some of the glorious spirit of this wondrous architecture, which expresses the highest spiritual aspirations of man. Our imitation of these buildings, of course, must not be slavish, for our plans must be adapted to modern conditions and local requirements. But, with proper effort and study and the greater facilities for construction that we possess today, there is no reason why we should not create parochial groups that will tell something of the beauty and sublimity of our religion to even the most casual passerby.\*

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\*The next article of this series will deal with the Small Church and architectural styles in general.

## LITURGICAL NOTES. III.

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### Sacred Edifices

(Continued)

#### I

One of the most eventful dates in the history of the Church—and, for that matter, in that of the world—is the day on which Constantine became sole master of the Roman Empire. Under the reign, or rather the tyranny, of his immediate predecessors, the Christians had been virtually outlawed, and were allowed neither rights nor privileges. The first care of the new Emperor was to revoke the edicts of persecution and to grant the Church her first charter of absolute freedom and all rights to a corporate existence. Not only was the Church, as such, considered a *persona*, but local and particular churches were likewise recognized as persons in law capable of acquiring and holding property. The rights were shared by the pagans, for Constantine meant to extend toleration to all religions, so long as they were not subversive of the public welfare. The imperial decree commanded the unconditional restitution of their churches to the followers of Christ, if they had been confiscated: “This we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble . . . if any persons have purchased these either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price. . . . And, if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians. . . . And since the Christians are known to have had not only those places where they were accustomed to meet, but other places also, *belonging not to individuals among them, but to the whole body of Christians*, you will also command all these . . . to be restored to the same Christians, that is, to their body, and to each conventicle respectively (*Christianis, id est corpori et conventiculis eorum*). Imperial munificence and liberality may be trusted to indemnify those who are thus com-



pelled to give up what they may have acquired in good faith" (Eusebius, *Hist. Eccl.*, X, 5).

But the Emperor was not content with merely granting full liberty to the Christians and securing the return to them of their lawful property. Moved by his own generous temperament and the religious sentiments of his heart, he bestowed considerable property upon the Church, whose faith he professed. If the Senate and people could see the finger of God in the events of 312—for the inscription on Constantine's triumphal arch asserts that he had been moved *instinctu Divinitatis*—the Emperor also felt himself to be a tool in the hand of God. Without feeling ourselves compelled to admit without questioning the authenticity of the famous *Donatio*, the tradition of Rome is perfectly clear and constant, when it attributes to the first Christian Emperor the foundation of some of the most venerable of the basilicas which adorn the Eternal City. The churches then erected in Rome have all perished, and have been replaced by other vaster buildings; the only Constantinian basilica still in existence is the Church of the Nativity at Bethlehem, erected over the cave wherein our Lord was born.

The Roman Breviary enshrines the traditional belief of the Mother Church. In the Lateran Palace Constantine turned the basilica (or royal hall) into a church; moreover, close by he erected a church to the honor of St. John the Baptist, a church consecrated by Pope St. Sylvester on November 9, 324. This day marks an important date in the history of the Liturgy of the Church. Although there had been, from the days of the Apostles, places dedicated to the service of God and called churches, none the less these edifices were not consecrated with solemn ritual, nor was there erected in them, as a permanent memorial, an altar anointed with chrism, to be a symbol of our Lord Jesus Christ, who is to us altar, victim and priest.

However, the great and venerable basilicas of the Lateran, Sts. Peter and Paul, and others, which were now erected by the munificence of the first Christian Cæsar, were not consecrated with the majestic rites which are to be found in the Roman Ritual. But there was some solemn ceremonial with which new churches were even then inaugurated, and, above all, the altar was the object of a very special consecration, with rites reminiscent of the action of the Patriarch Jacob

who, on the morning after his mysterious vision of the ladder, "took the stone on which he had laid his head, and set it up for a title, pouring oil upon the top of it (Gen. xxviii, 18).

We are fortunate enough to possess several accounts of a dedication of a church from about the time of the Peace of the Church. The most interesting is assuredly Eusebius' account of the dedication of the basilica at Tyre, which attracted a number of bishops. It will be interesting to give a rather lengthy extract from the priceless "History" of the Bishop of Cæsarea: "The sight was afforded us so eagerly desired and prayed for by all, the festivals of dedicating and consecrating the newly erected houses of prayer throughout the cities, and after this the convention of bishops, the concourse of foreigners from abroad, the mutual benevolence of the people, the unity of the members of Christ concurring in one harmonious body. . . . The mystic symbols of our Saviour's passion were celebrated, and at the same time every sex of every age . . . with the whole power of the mind, and with a mind and heart rejoicing in prayer and thanksgiving, gave glory to God, the Author of all good. Every one of the prelates present also delivered panegyric discourses, desirous of adding luster to the assembly, according to the ability of each" (*Hist. Eccl.*, X, 3).

After this preliminary, Eusebius goes on to give the full text of a lengthy and rather pompous discourse which he pronounced on the occasion of the dedication at Tyre. Unfortunately, he gives us no further details of a ceremony, an account of which would have been far more interesting to us than his long discourse.

We may, however, argue that, simple as the actual rite of consecration must have been, it would not have been so rapidly and universally adopted at the Peace of the Church, had there not already been in use some elements of such a rite. In this respect we find a highly interesting item in the Acts of Sts. Tryphon and Respicus (cfr. Ruinart, *Acta SS. Tryph. et Respic.*), who suffered under Decius (that is, in the middle of the third century). We are told that some religious men and the priests of the Lord came together and "dedicated their martyrdom" (*dedicaverunt martyrium illorum*)—that is, consecrated a shrine or church over their tomb—when, "with every mark of honor and due reverence, they participated in the mystery of our redemption, commending their souls to the holy

suffrages of the blessed martyrs" (*cum omni honore atque disciplina reverentiæ participaverunt mysterium redemptionis nostræ, commendantes animas suas sanctis beatorum martyrum suffragiis*). There is nothing incredible, or even surprising in this, for we know that during the interval of peace which followed the Decian persecution, the Christians acquired property and erected a number of churches within the capital—as for instance, the site now occupied by the church of St. Maria in Trastevere (cfr. THE HOMILETIC AND PASTORAL REVIEW, November, 1926).

When the Church of the Resurrection (the Holy Sepulchre) was dedicated, Eusebius tells us once more of the conflux of bishops and the eloquence of their orations. Those whose age or infirmities did not permit them to speak, took part at least in the holy mysteries and the prayers that were offered. "At the first glance," says a modern writer, "it appears very strange that the Christians of early times should have attached such slight importance to a rite which seemed to be suggested by the Holy Scriptures themselves." This anomaly, however, corresponds to that other of the absence at first of any distinctive dress or outward sign marking the clergy in the administration of the sacred mysteries, so that even today the Roman Pontifical in the rite for the consecration of bishops, remarks: "*pontificalem gloriam non jam nobis honor commendat vestium, sed splendor animarum*" (Schuster, "Sacramentary," II, p. 140).

We are probably nearest the truth when we look upon the primitive rite of dedication as a consecration, rather of an altar, than of a building. In point of fact, even in the glorious rite of today, the consecration of the altar is the chief feature of the dedication of a church. With the Romans already, according to Macrobius (*Saturnal.*, III, 11), altar and temple used to be consecrated upon one and the same day (*mensa arulæque eodem die quo ædes ipsæ dedicari solent*). Moreover, the anniversary of the dedication was annually kept as the *dies natalis*, and observed with much solemnity. This fact shows once more how the ritual of the Catholic Church answers to the best and most universal instincts of the human heart.

There is, however, a real distinction between a simple *dedication* and a *consecration*. The former meant a solemn inauguration (or "opening," as we would say today); the latter implied various ceremonies, such as sprinkling with *aqua lustralis*, the singing of hymns,



processions and, above all, sacrifices. An apocryphal decree, attributed to St. Hyginus (A.D. 140), though of a later date, bears at least testimony to a received notion: *omnes basilicæ cum missa semper debent consecrari* (Mansi, I, col. 631). The fact is emphasized that the building is erected for the sake of the altar and the sacrifice: the edifice is itself blessed and consecrated because of its relationship to the altar and sacrifice.

## II

The early Christians, especially those living in Rome, had long worshipped under the soil of the city, having around them the tombs of their brethren who had sacrificed their lives for the faith. More often than not, the altar itself would be the flat top of some tomb enshrining the body of a more celebrated Confessor of the faith. What would be more natural, when peace had succeeded strife, than that they should wish to have the bodies of the Saints within the walls of the noble sanctuaries, which it was now possible for them to erect?

From the earliest document dealing with the rite of consecration as used at Rome—that is, from a letter of Pope Vigilius to Profuturus, Bishop of Braga (early in the sixth century)—it appears that a twofold form of consecration was used, according as there were relics of Saints to be placed in the new building or not. If there were no bodies of Saints, no holy water was deemed necessary, strange as this appears to us who hardly know of any blessing not accompanied by the sprinkling of Holy Water. The reason given by the Pope (that the celebration of Mass in a building was in itself sufficient consecration) is, however, well worth pondering, as showing what was thought of the virtue of the Mass in those early days: *consecrationem cujuslibet ecclesiæ in qua sanctuaria (viz., bodies of saints, or merely towels and other objects which had touched the body, or even only the tomb of a martyr) non ponuntur, celebritatem tantum scimus esse missarum; et ideo, si qua sanctorum basilica a fundamentis etiam fuerit innovata, sine aliqua dubitatione, cum in ea missarum fuerit celebrata solemnitas, totius sanctificationis consecrationis impletur.*

St. Ambrose, in a letter to his sister, St. Marcellina, recounts how the people of Milan asked him to consecrate the newly erected *basilica Ambrosiana* with the ritual that had been used at the dedication of another basilica (called *Romana*, probably because of its vicinity to the *Porta Romana*). Ambrose had, in effect, consecrated this basilica in honor of the Apostles (*ubi pridem sanctorum Apostolorum reliquiæ . . . depositæ fuerant*). The good Milanese entreated their bishop to consecrate the new church *sicut Romanam basilicam*. With his usual shrewdness, Leclercq remarks that one would fain translate these words thus: "like a Roman basilica or with the rite used at Rome," and former liturgists used so to translate the words. However, it is to be understood as signifying that the Saint was about to inaugurate the new edifice by the celebration of the Holy Sacrifice. But the people would not be content with that and clamored for greater solemnity: "*Faciam si martyrum reliquias invenero*," the bishop replied. The result was the miraculous finding of the bodies of Sts. Protasius and Gervasius and their deposition under the altar. St. Augustine, who was then at Milan, recounts the event: "Then didst Thou by a vision discover to Thy bishop where the bodies of Gervasius and Protasius, the martyrs, lay hid (whom Thou hadst in Thy secret treasury stored uncorrupted so many years), whence Thou mightest seasonably produce them. . . . When they were discovered and dug up, and with due honor translated to the Ambrosian basilica, not only they who were vexed with unclean spirits . . . were cured, but a certain man, who had for many years been blind . . . begged to touch with his handkerchief the bier of Thy Saints . . . which, when he had done, and put to his eyes, they were forthwith opened" (*Confess.*, IX, 7). The man, a well-known citizen of Milan, henceforth attached himself to the service of that basilica and that of the Saints. Many years later, when writing of the "City of God" (I, 22), St. Augustine said: "We rejoiced that he saw; we left him serving."

The bodies of the Saints remained exposed to the veneration of the people during two days. On the third day, Ambrose caused them to be placed in two coffers, which were then taken to the Basilica of Fausta amid chants of triumph. That night they remained there, and in the morning they were finally carried into the new basilica, where they were placed beside the altar. The Holy Sacrifice began,

and, after the lessons from the Scriptures, Ambrose preached to the people. In the course of his homily he exclaimed: "Let the triumphant victims [*viz.*, the holy Martyrs] come nigh to the spot where Christ is our sacrifice. But He is upon the altar, who suffered for all; they are beneath the altar, who were redeemed by His Passion. I had marked this spot for my sepulture, for it is meet that the priest rest where he was wont to sacrifice; but I yield the place to the sacred victims on the right side. It is due to the Martyrs. Let us now deposit the most holy relics and put them in a place worthy of them, and let us spend the whole day with true devotion."

The people begged the bishop to leave the sacred bodies exposed to their view until the following Sunday. But, after a day and another night spent in prayers and chants, the precious treasure was finally placed under the right hand side of the Altar, Ambrose now reserving the left side for his own burial.

So pious a custom spread rapidly both in the East and West. In Africa, the Fifth Council of Carthage in 401 had already ordained that altars without relics of Saints should be destroyed. Altar and tomb of Martyrs had become almost synonymous for the early Christians. Moreover, the Christian altar on earth is but the replica of that other altar in heaven, beneath which were "the souls of them that were slain for the word of God and for the testimony which they held" (Apoc., vi. 9). If it were not possible to secure the entire body of a martyr, a fragment even would be greatly treasured and deposited in the table of the altar (or under it) with as much pomp as might have accompanied the translation of the Martyr.

When it was not possible to obtain the body of a Saint (or even a fragment, or relic), cloths and other objects would be applied to the body of the Saint. These objects were called *sanctuarium*. It was this practice which, no doubt, Pope Boniface IV had in view when, according to the *Liber Pontificalis*, he decreed *ut acoluthus non præsumat reliquas Sanctorum Martyrum levare, nisi presbyter*.

An inscription of the year 359, found in Northern Africa, furnishes us with a list of the relics which were deposited in a basilica on the occasion of its dedication: "*Memoria sancta . . . de ligno crucis, de terra promissionis ubi natus est Christus, Apostoli Petri et Pauli, etc.*" Already then did people seek to obtain fragments of the precious wood of the Cross.



From inscriptions and documents, we are able to draw a twofold conclusion: the first is, that at no time was a church, or basilica, inaugurated without some ceremonial gathering, special prayers and discourses; secondly, from an early date also, the faithful sought to obtain the bodies, or at least some relics, of Martyrs, in order to place them under the altar of sacrifice. It is fairly certain that, at least in Rome and the churches that followed her ritual, there was no other, more elaborate ceremonial in connection with the dedication of sacred edifices. A church was held to be sufficiently consecrated when the Holy Sacrifice had been offered therein. Later on its walls came to be sprinkled with Holy Water. But that simple ceremony seems to have satisfied the Roman Church for quite a considerable time. When St. Augustine asked St. Gregory how he should treat the temples of the Anglo-Saxons, when these embraced Christianity, the Pope answered that they should not be destroyed but used for Christian worship, after they had been purified by the sprinkling of Holy Water; then an altar was to be erected containing the relics of Saints.

The rite now used at the consecration of our churches did not originate in Rome, but in Gaul, and is the result of the fusion of several rites. But this subject must be held over for another article.

*(To be continued)*

## ANSWERS TO QUESTIONS

### CONDITIONAL BAPTISM ON PRESUMPTION OF DESIRE OF BAPTISM

*Question:* A patient is brought to a Catholic hospital, and dies suddenly after being a few days in the hospital. His chart reads: "Never baptized and no religion." When dying, he was baptized conditionally by a Catholic nurse. There was no way and no time to find out if he desired to be baptized. Nothing was known about his religion except what was stated on the chart.

Was the nurse justified in baptizing the patient? If he had previously the desire, either explicit or implied, to be saved, what would conditional baptism now confer upon him?

Canon Law states that, if there is any probability that a dying adult desires to become a "Christian," he can be baptized conditionally. Now, if there is no way or no time (as often happens in emergency cases in hospitals or elsewhere) of ascertaining whether or not the dying person desired to become a Christian, may he be baptized conditionally on the assumption that he probably believed in God? What does the term "Christian" mean in reference to the desire of an adult to join the Christian religion?

HOMILETIC READER.

*Answer:* Canon 752 states the general principle that an adult cannot be baptized except with his knowledge and will and after proper instruction. Then the same Canon speaks of baptism in danger of death, and requires that the adult assent to the principal dogmas of the faith in some way by words or signs (*aliquo modo*), and promise to observe the commandments of the Christian religion. Finally, the Code considers the case in which the dying adult cannot even ask for baptism, and says that, if he has either in his former life or in his present condition manifested his intention to receive baptism by some probable sign of such intention, he may be baptized conditionally.

The Code does not cover the case of the "Homiletic Reader," for nothing is known about the person's former life, except that he has not been baptized and has professed no religion, nor has he in his illness given any probable sign of intention to be baptized.

Pope Benedict XIV teaches (Epistola "Postremo Mense," February 28, 1747) that a mere negative disposition of the mind (*i. e.*, a disposition neither to desire nor to oppose the reception of baptism) does not suffice for validity; that some positive sign of an intention is absolutely required. The answer to the question whether a dying adult incapable of expressing an intention can be baptized, at least conditionally, depends on the interpretation of the meaning

of the phrase "aliquo probabili modo intentionem manifestaverit." Some authors hold that practically in every case unconscious dying persons may be baptized conditionally on the presumption that those who live among Christians or have heard of the Christian religion, may be presumed to desire to embrace Christianity when they are in danger of death. Even the opposition to the Christian faith, by which some men try to resist the grace of God, may be a reason to suppose that the dying person in the hour of his greatest spiritual need would abandon the opposition and desire baptism (Lehmkuhl, "Theol. Moral.", II, n. 78; Vermeersch-Creusen, "Epitome," II, n. 35). All theologians teach, as the Code prescribes, that there should be some probable sign of an intention to receive baptism, and it is certain that this intention need not be explicit but may be implied (*i. e.*, reasonably concluded from words or deeds of the person concerned). In judging what acts or words are a probable sign of a will or desire to receive baptism, opinions differ widely. The above-mentioned opinion of Lehmkuhl, Vermeersch, and others who endorse the same, seems to stretch the idea of an intention so far that they presuppose an intention, without the necessity of construing it from positive deeds or words.

Our conclusion would be that the nurse should not have baptized the man, since nothing was known concerning him from which one had some positive reason to give him the favor of the doubt. But, if one prefers to follow the opinion of those who practically require no positive reason or rather explain the positive reason in the widest possible sense, he is not doing wrong.

The term "Christian religion" in Canon 752 apparently means the religion taught by Christ; and, since Christ authorized the teaching body of the Catholic Church to declare what He taught and to correctly interpret His teaching, the only true Christian religion is the Catholic religion. The knowledge of this religion may be more or less complete, but, before one can believe in the Christian religion, he must know at least the fundamentals of it, among which are chiefly the divinity of Christ and His incarnation and redemption. The other truths based on these fundamentals must be at least implicitly believed.

As Vermeersch-Creusen remark ("Epitome," II, n. 35), a few theologians teach that in every act of attrition (imperfect sorrow



for sin) and the desire to save one's soul, because one knows God and that sin offends Him and that He punishes sin and rewards good deeds, there is a sufficient implicit desire for baptism. Wherefore, baptism could be administered to all persons who have that knowledge and disposition, whenever there is no possibility to instruct the person and death is imminent.

#### REFUSAL TO ADMIT A RELIGIOUS TO RENEWAL OF TEMPORARY VOWS FOR REASON OF ILL-HEALTH

*Question:* After completing her course at the convent school and acting upon the urgent advice of the former Rev. Mother, Sister N. entered the novitiate of the community, and at the expiration of the novitiate she was admitted to the holy vows. Temporary vows are made in the community annually for five years. During the first year of her temporary vows, Sister N. became an invalid from handling the heavy bundles or bales of paper in the printing office of the community. The physician pronounced her trouble curvature of the spine, and stated that tubercular conditions would probably follow. He advised Sister N. to stay in bed for two years, or to wear a celluloid cast. A specialist who was consulted advised wearing a steel brace. Even so, Sister N. is obliged to be in bed a good part of the time. A few weeks ago, when the time for the renewal of her vows had come, she was not admitted but dismissed. There were no other charges against the Sister except her bodily infirmity. She is now a novice in another community (of a different Order), which is financially dependent upon the first, at least to a great extent. Both communities have the same ecclesiastical Superior.

(1) What is the correct meaning of Canon 647, § 2? Does it apply only to the time during which a religious is actually under vows (*i. e.*, from one renewal to the other), or does it mean that a religious must be permitted to renew her vows, or, respectively, be admitted to perpetual vows, except as provided for by Canon 647, § 2? If the first part of the question is to be answered in the affirmative, a religious who came to bodily harm in the work of the community would have to be endured until the temporary vows expire and could then be dismissed without further ado. This would seem to constitute a flagrant injustice.

(2) Among the conditions which render admission to the novitiate invalid, Canon 542, § 1, mentions persons who are or have been bound by the bonds of religious profession. Is the admission of a religious dismissed at the expiration of her temporary vows to the novitiate of another Order valid?

CAPELLANUS.

*Answer:* The Sister who was injured in the work of the community, could not legitimately be refused the renewal of the vows, and ultimately the perpetual vows. If we had only Canon 647, § 2, there might be some room for discussion whether such a Sister could be refused the renewal of the vows at the expiration of the temporary vows, and be thus indirectly discharged from the community. There

is, however, Canon 637 which plainly states: (1) that a religious is absolutely free to leave the religious community at the expiration of the temporary vows: (2) that the superiors of the community may for good and reasonable motives refuse to admit the religious to the renewal of the temporary or the pronouncement of the perpetual vows: (3) that ill-health is no reason for refusal of permission to renew temporary or make perpetual vows, except only where at the time of reception into the novitiate the religious intentionally deceived the community by not manifesting or hiding some disease or bodily defect, which, if known to the superiors of the community, would have prevented her admission.

The Sister who was dismissed for reason of ill-health contracted during temporary vows, cannot validly be received into another religious organization without dispensation from the Holy See. Canon 542, n. 1, which enumerates the conditions for valid reception into the novitiate, states that persons who are at present or have in the past been bound by religious vows in any religious organization, cannot validly be received into a religious community.

### CHURCHING OF WOMEN

*Question:* I would be grateful if you would explain in THE HOMILETIC AND PASTORAL REVIEW the origin of the practice and the teaching concerning the churching of women. Some people think that they are not free to do housework or any other work, or to receive the Sacraments until after they have been churching. When ill and unable to go to church for some time, they send for the priest to read the prayers and blessings of the "Benedictio mulieris post partum" over them. May that blessing be given outside the Church?

SACERDOS.

*Answer:* The ceremony of churching or purification evidently owes its origin to the purification ceremony of the Old Testament with this difference that, whereas the Old Law chiefly considered it a cleansing from the legal defilement (cfr. Levit., xii), the Western or Latin Church considered it a thanksgiving for safe delivery and a petition for the spiritual welfare of mother and child. In the Oriental Church, the idea of purification from some kind of a stain is evident from the ancient Greek references we have to this ceremony. The churching of women after childbirth is very ancient; we have a reference to it in the letter of Pope Gregory I to St. Augustine, the apostle of England, and part of that letter became embodied

in the old *Corpus Juris Canonici* (*Decretum Gratiani*, cc. 2, 3, Dist. v).

It is impossible to trace the origin of the various mistaken ideas which the people in some localities have concerning the blessing after childbirth—*e. g.*, that they may not do any work until after they have received the blessing. Possibly they are remnants of the old testament law, by virtue of which the mother after childbirth was considered unclean for a certain number of days, and consequently should not touch anything unnecessarily. That the importance of receiving the blessing after childbirth has been exaggerated in some dioceses or countries, is evident from the accounts of writers on the history of liturgy. In the Greek Church the reception of that blessing is even now considered obligatory (cfr. O'Kane, "Rubrics of the Roman Ritual," n. 559). In the Latin Church there is no obligation to receive the blessing, but the Roman Ritual says it is a pious and laudable custom.

The churching of women is to be done in church only, not in private houses. That the practice of bestowing it in private houses has existed in some places, is evident from some diocesan rituals. Even in the United States that custom must have existed, for the First Provincial Council of Baltimore desires that in future the churching of women be not given outside a church or place where Holy Mass is said. The wording of the Decree was first issued in the form of a severe prohibition, but the Sacred Congregation of the Propaganda corrected its reading, considering it inadvisable to rigorously stop an old custom all at once. Furthermore, the Sacred Congregation avers that the Roman Ritual does not prescribe the churching of women in church (but states that it is good to receive it), and much less does the Ritual forbid the giving of the blessing to women who have neglected their Easter duty, or who have not shortly before received the Sacrament of Penance, as the Fathers of the Council had decreed (*Concilia Provincialia Baltimorensia*, p. 68).

#### RECEPTION OF HOLY COMMUNION AFTER COMMISSION OF MORTAL SIN WHICH HAS BEEN FORGOTTEN BY COMMUNICANT

*Question:* B., believing himself to be in the state of grace, receives Holy Communion. After receiving, he remembers that he committed a mortal sin since his last confession. May he now continue to receive Holy Communion until he



makes his usual confession every week, or two weeks or longer, as his practice may be? The man in question was quite well instructed in Catholic teaching, and reasoned that the Holy Communion received in good faith indirectly remitted his sin, and that therefore he was permitted to go to Holy Communion until his usual time for confession arrived. Did he do right?

NEO-SACERDOS.

*Answer:* The case submitted is not very practical, but it may occur at some time or other in the experience of the confessor, and therefore it may be briefly discussed. The law of the Council of Trent (Session XIII, can. 11) absolutely demands that pardon of mortal sin must be obtained by sacramental confession before one may receive Holy Communion. The state of grace only does not suffice, and, if one is freed from mortal sin either by a perfect act of contrition or indirectly through Holy Communion which one received in good faith forgetting that he had committed a mortal sin (supposing that he had elicited at least a general act of supernatural, though imperfect contrition), he has not complied with the law of the Council of Trent. Wherefore, if there is no necessity of receiving Holy Communion (which in the case of lay persons does not easily happen), a person whose mortal sin has not been remitted through the Sacrament of Penance may not receive Holy Communion, though he is in the state of grace. If our correspondent says that the man in question did receive sanctifying grace by receiving Holy Communion in good faith, forgetting that he had committed a mortal sin after his last confession, it is true that remission of mortal sin is *per accidens* effected by Holy Communion, provided the man had at least elicited an act of imperfect contrition for all his sins.

From the fact that a person who in his confession forgot without his fault to mention some mortal sin, may, according to a safe opinion, receive Holy Communion, though he remembers before Communion that he forgot to mention the mortal sin in his confession, one may not argue that, having thus received pardon indirectly, he may receive Holy Communion in the circumstances mentioned in the above case. The man who makes his confession and inculpably forgot to confess a mortal sin, has complied with the law of the Council of Trent, inasmuch as he obtained the state of grace through the Sacrament of Penance, while the other did not receive sanctifying grace through Confession.

## SUFFICIENCY OF EVIDENCE IN PROVING IMPEDIMENT OF DISPARITY OF CULT

*Question:* The sworn testimony of Mr. X, stating the ceremonies and words (both in accordance with the Catholic Ritual) which he is absolutely certain were used by a Lutheran Minister in baptizing John Smith is presented to the *Defensor Vinculi* by a priest to whom Mr. X is a total stranger, 1,500 miles distant.

The *Defensor Vinculi* inquires of the priest: "Does your faith in the reliability of Mr. X rest upon what you personally know of him, or is it based only upon the fact that he has made this affidavit?" The priest replies: "Solely upon the fact that Mr. X has made this affidavit." To which the *Defensor Vinculi* rejoins: "I believe that I intimated to you by my question in my letter that a mere affidavit from witnesses is not considered sufficient to compel reliance upon their testimony; there must be (for absent witnesses) also the endorsement of the pastor or other trustworthy person of the credibility and honesty of the witness. The reason for my so holding is the Instruction of the Sacred Congregation of the Propaganda (in the Third Council of Baltimore, p. 262), which on page 264 first demands in § 12 that witnesses must be sworn, and adds in § 16 that absent witnesses must bring the endorsement of their pastor or other trustworthy person.

"It does not avail, I think, to plead that Canon 1990 excuses from the formalities of the law in cases of disparity of cult, because, whereas in formal trials a *certitudo moralis* would justify a verdict, in these informal procedures an exceptional certainty is demanded. Therefore, *a fortiori*, in such informal trials must be demanded all that bears *directly* upon the sources of certainty in the eventual verdict, and these are first and foremost the witnesses."

Is the *Defensor Vinculi* right in this matter or is he too strict in his demand? Some of the priests of the diocese are of the opinion he is too strict.

PAROCHUS.

*Answer:* Though Canon 1990 excepts from formal trial the cases there enumerated then only when the existence of the impediments can be proved by a sure and authentic document, it is evident that the negative fact of non-reception of baptism cannot be proved by document but by witnesses only. The affidavit of the minister takes the place of his testimony. In some dioceses such testimony is accepted, but that does not seem to be entirely in accord with Canon Law, for a witness should not be permitted to testify by written statement; he should appear before the ecclesiastical authority where the marriage case is pending, or, if he cannot appear for reason of great distance, etc., the local Ordinary of the diocese where he lives should be requested to take his testimony. If he cannot be induced to appear before the local ecclesiastical judge, Canon 1770 may be applied; the judge delegates two priests (one to act as notary), issues instructions how to proceed, and gives them the interrogatories to be put to the witness.

One witness does not suffice to prove a fact, unless he is an officer

who under oath has pledged himself to fulfill faithfully the duties of his office; when he testifies to acts done in his official capacity, his affirmation is accepted in law as true, unless the contrary is proved. Proof of the fact that a person has not been baptized, cannot be furnished by one witness only; other witnesses or corroborating circumstances must be adduced to fully prove the fact. Though one may object, saying that Canon 1990 does not require proof in the same formal manner as is required in regular judicial procedure, still the importance of the matter demands that the matter be not decided on the testimony of one person only; other witnesses or corroborating circumstances must strengthen the first testimony.

May the affidavit before a notary public of the state be accepted as testimony? In cases which must be decided by regular ecclesiastical trial, the testimony could not be accepted as proof, for the Code demands (cfr. Canons 1770-1780) that they testify orally before the court. In the marriage cases enumerated in Canon 1990, the Code dispenses with the formalities of judicial procedure; wherefore, it suffices to establish the truth of the facts in any manner that is apt to give reasonable certainty. The affidavit may, therefore, be accepted, if the testimony cannot be otherwise obtained. The objection of the *Defensor Vinculi* to the affidavit is not unreasonable, if nothing is known of the person making such affidavit. In itself, the affidavit proves nothing more in the ecclesiastical court than a private written statement, and the *Defensor Vinculi* may raise objection to it, either because the character of the person is not known, or because the person perhaps has not sufficient knowledge of the fact to which he testifies.

STANISLAUS WOYWOD, O.F.M., LL.B.



## CASUS MORALIS

### On Trading Forbidden to Clerics

By T. SLATER, S.J.

*Case.*—Charles, the pastor of a poor parish with few people, manages to live very comfortably by the following devices. He carefully studies the movements of the money market, and invests what money he has in those stocks and shares which pay a good interest, and, when he sees an opportunity, sells them at a profit.

He lent a sum of \$5000 to a needy but industrious nephew to begin business with, stipulating that he himself should receive half the profits. He was asked by his bishop to build a new church and schools in a thriving town of the diocese, and bought a plot of land on such terms that, while he used one-third of it for the church and schools, he sold the other two-thirds for as much as he had given for the whole plot. On hearing of these doings a neighboring priest asks:

- (1) Is trading forbidden to clerics?
- (2) What is to be said about Charles' doings?

*Solution.*—(1) *Is trading forbidden to clerics?*

According to Canon 142, clerics are forbidden to trade or to engage in business in person or through others, for their own advantage or for that of others. Canon 2380 prescribes that clerics or religious who, contrary to Canon 142, engage in business or trade in person or through others, are to be coerced by the Ordinary by means of suitable penalties according to the gravity of their fault. Not all buying and selling is trading. In order to trade in the strict sense, a person must buy something with the intention of selling it unchanged for a higher price (St. Thomas, *Summa Theologica*, II—II, Q. lxxvii, A. 44 ad 2). Thus four conditions must be verified in order that a transaction may be trading in the strict sense. The person who trades must have *bought* the commodity *with the intention of selling* it at a dearer rate; so that, if in the preceding example the priest had bought the plot with the intention of keeping it but afterwards changed his mind and sold it at a profit, he would not violate the law against trading. Thirdly, the commodity must be unchanged when sold; so that a cleric may sell a picture painted by colors which he has bought. Finally, the commodity must be sold at a higher price than was given for it, so that a cleric is not forbidden to buy food and sell it without profit to the poor.

The obligation imposed on clerics to abstain from trading is a

grave one, but approved theologians teach that for a cleric to do a little business occasionally would not amount to more than a venial sin, because the law principally forbids engaging in business habitually.

(2) *What is to be said about Charles' doings?*

Charles would seem to be too keen about making money and too keen a student of the money market. If he buys stocks and shares with the intention of selling them at a profit when the price rises, he is guilty of illicit trading. In seeking a profitable investment for his money he does nothing wrong, nor would he do anything forbidden, if, having done that, he took a favorable opportunity to sell out at a profit.

In lending the nephew \$5000 to begin business with and stipulating that he was to receive half the profits, Charles acted wrongly. He is a sleeping partner in the business, and engages in business through his nephew.

In buying more land than he needed for the church and schools with the intention of selling what he did not want at a profit, Charles was guilty of speculating in land and trading, in violation of the law imposed on clerics by the Church. It would be for the Bishop to settle whether Charles was guilty of a serious violation of the law or not, and to impose a suitable penalty on him in accordance with Canon 2380.

## ROMAN DOCUMENTS

### NEW VICARIATE APOSTOLIC IN CHINA GIVEN TO THE NATIVE CLERGY

The Vicariate Apostolic of Peking is to be divided into two Vicariates, and the new one (which is to be named after the city of Suanhwafu) will be committed to the care of the native Chinese clergy (Apostolic Letters, May 10, 1926; *Acta Apostolicæ Sedis*, xviii, 377). The "Osservatore Romano" on October 14, 1926, announced that the Holy See had raised six Chinese priests to the episcopal dignity, and that they were to be consecrated by the Supreme Pontiff himself in the Vatican Basilica on October 28. The same paper publishes an account of the great ovation accorded the bishops elect by the Catholic people of China when they embarked for their journey to Rome.

### ST. JOHN OF THE CROSS DECLARED DOCTOR OF THE UNIVERSAL CHURCH

St. John of the Cross, famous in the annals of the Discalced Carmelites, was canonized by Pope Benedict XIII on December 27, 1726. In the document of canonization, the Church paid a great tribute, not only to the sanctity of his life, but also to his extraordinary knowledge of the sacred sciences. His writings deal with the difficult subject of mystic theology, and in this connection the Church says that they are replete with celestial wisdom. On the occasion of the third centenary of the Saint's death in 1891, some Cardinals together with the Bishops of Spain requested Pope Leo XIII to accord to him the title of Doctor of the Universal Church. Since then many similar requests have come to the Holy See, especially from Catholic Universities and Religious Orders. Now, at the second centenary of his canonization, the Superior General of the Discalced Carmelites renewed the request, and it has been granted by Pope Pius XI (Letters Apostolic, August 24, 1926; *Acta Ap. Sedis*, xviii, 379.)

### CELEBRATION OF HOLY MASS IN PRIVATE HOUSES IN THE PRESENCE OF A CORPSE

The Holy See was requested to answer whether the local Ordi-



nary may, in virtue of Canon 822, § 4, grant permission to celebrate Holy Mass in private houses in the presence of a corpse. The Holy See answered that the Ordinary may *not* permit it, except in some extraordinary case and for a good and reasonable cause, and then only provided the corpse is laid out with all due respect, and that there is nothing about the room where the corpse is kept that conflicts with the sanctity of the Sacrifice of the Mass.

To the further question as to what is to be considered an extraordinary case in which the Ordinary may allow the celebration of such a Mass, and whether he may allow more than one Mass, the Holy See answered: An extraordinary case and a just and reasonable cause exist on the occasion of the death of a local Ordinary, or of a person belonging to the family of a prince, or of a person otherwise prominent for merits and benefactions towards the Church or the State, or for very liberal donations to the poor and needy, or a person who had received from the Holy See the privilege of having Holy Mass celebrated in his private house. The regular funeral services in church may not be omitted; the Ordinary may allow the celebration of one or two Masses, but never of more than three Masses. The indult granted by the Sacred Congregation of Rites, April 29, 1894, which allowed an unlimited number of Masses to be said at the house of a deceased local Ordinary in the morning of the day of the funeral in the room where the body lay in state, is revoked (Sacred Congregation of the Sacraments, May 3, 1926; *Acta Ap. Sedis*, XVIII, 388).

#### VARIOUS OFFICIAL DECLARATIONS ON THE CANONS OF THE CODE

(1) *On Substitutes for Choir Duty*: In the substitution for choir duty in Chapters of Canons, spoken of in Canon 419, §1, is the permission of the Holy See or at least of the Ordinary or the Chapter required? *Answer*: No.

(2) *On Changing Religious Superiors*: Does the precept of Canon 505 also extend to the Societies spoken of in Canons 673-681 and to those houses of these Societies which are, properly speaking, not religious houses, but merely externally connected with the Society, in so far as a few of its members are employed in those houses (*e. g.*, seminaries, schools, hospitals)? *Answer*: Yes, in accordance with the answer of July 3, 1918.

(3). *On the Profession of Faith*: Are superiors in clerical Societies without vows, spoken of in Canons 673-681, obliged to make the profession of faith as prescribed in Canon 1406, §1, n.9? *Answer*: Yes.

(4) *On Parishes of Religious*: In virtue of Canons 631, § 3, 535, §3, n.2, and 533, §1, nn. 3, 4, has the local Ordinary the right to demand an account of the administration of funds and legacies from a parish of religious incorporated *pleno iure* into the religious organization (cfr. Canon 1425, §2)? *Answer*: Yes, without prejudice to the rights given to the pastor by Canon 630, §4, and to the major superior by Canon 1550.

(5) *On Interference with Ecclesiastical Jurisdiction*: For the purpose of incurring the excommunication spoken of in Canon 2334, n.2, does it suffice to have recourse to the civil authorities in order to impede the exercise of ecclesiastical jurisdiction, or is it necessary that the recourse has taken effect so that the civil authority has actually interfered? *Answer*: Actual interference is necessary, but the attempt to obtain such interference is punishable according to Canon 2235 (Committee for the Authentic Interpretation of the Code, July, 1926; *Acta Ap. Sedis*, XVIII, 393).

#### PONTIFICAL APPOINTMENTS

Rev. Rudolph Gerken, pastor of the parish of Ranger, Diocese of Dallas, has been appointed Bishop of the newly erected Diocese of Amarillo, Texas.

Most Rev. Philip Cortesi, Titular Archbishop of Sirace, has been nominated Apostolic Nuntio to the Republic of Argentina. Most Rev. Ferdinand Cento, Bishop of Acireale, has been nominated Apostolic Nuntio to the United States of Venezuela and Titular Archbishop of Seleucia in Syria; Most Rev. Joseph Botaro, of the Order of Friars Minor, has been nominated Archbishop of Buenos Aires.

The following have been appointed Domestic Prelates of His Holiness: Rt. Rev. Msgri. Arthur B. Strenski (Diocese of Trenton, N. J.), Hugh Kelly (Diocese of Glasgow, Scotland), John F. Ryan and Edward F. Quirk (Diocese of Newark, N. J.)

Rt. Rev. Msgri. Francis P. McNichol and Joseph A. Breslin

(Arch-diocese of New York) have been appointed Privy Chamberlains to His Holiness.

The Grand Cross of the Order of St. Gregory has been conferred on Mr. James C. Brady (Diocese of Trenton). The following have been made Commanders of the Order of St. Gregory: Messrs. Francis Curran, Gonippo Raggi, William Griffin (Diocese of Trenton), Francis Seusenbrenner (Diocese of Green Bay), Napoleon Drolet, G. S. Ernest Cote, Procol Couillard (Archdiocese of Quebec), Messrs. Peter Smits (Diocese of Bois-le-Duc) and Richmond Dean (Diocese of St. Augustine) have been named Knights of St. Gregory.

STANISLAUS WOYWOD, O.F.M., LL.B.



# Homiletic Part

Sermon Material for the Month of January

## NEW YEAR'S DAY

### Whither Are We Bound?

By JOHN CARTER SMYTH, C.S.P.

*"Thus saith the Lord: Behold I set before you the way of life and the way of death" (Jer., xxi. 8).*

*SYNOPSIS: I. The last year has inevitably brought us nearer everlasting bliss or everlasting misery.*

*II. This is an appropriate occasion for considering the destination towards which we are bound.*

*III. Some excuses offered for neglecting our spiritual welfare.*

*IV. Occasions, like today, are a boon of Divine Providence.*

Today one more milestone in the journey of life has been passed: one more portion of our allotted days on earth is gone, and gone forever. Surely this thought carries its own solemnity, and even the gay and the thoughtless might be stirred to a moment's sobriety by reflecting on it. We who, with reverent minds and in this holy place, strive to catch something of this day's significance, can scarce realize its meaning as it must appear to those who look upon us from above—to our Guardian Angel who watches over our destiny, and to the Recording Angel who sets down the story of our brief day in that book that ever lies open before the throne of God. Above all Christ who died for us, and who makes in heaven incessant supplications for us—He knows well that, in the history of our little destiny, the passing of one more of the few days of our earthly pilgrimage may be fraught with momentous issues.

This at least we know and possess in common: whatever were the ventures and circumstances we passed through, whether of pain or of gladness, of success or failure, of faithfulness or unfaithfulness, of good or evil deeds during the past year, they are gone from us beyond recall. Yet they are not dead, for in their effects they live on with an undying life. They live in the mind of God—to reappear perchance in our own with remorse and confusion, or, if we have wrought wisely, with confident hope of God's mercy.

## IN WHAT DIRECTION ARE WE BOUND?

Today, then, we are all so much further along in our portentous journey; and, since our pilgrimage must end somewhere, each step of it must be in some direction. Might it not be appropriate, therefore, at this time to ask in what direction we are going? Where does the road you now walk lead? Along what path have the habits and customs of this past year carried you? Certainly you have all drawn closer to your last end. But the practical question now is this: for what end have you prepared during this past year by your actions and manner of life? Are you nearer heaven or hell? It must be the one or the other.

And is not this a startling reflection, that not only in point of time are you nearer heaven or hell, but in mind as well you are even nearer the one or the other? You have either surrendered more and more to the persuasion of human wisdom, and taken as your portion the kingdom of this world; or else you have laid hold with a firmer grasp of the wisdom of Christ, and lived on through it to a deeper appreciation of the things that are above. Either you have inclined more and more to evil, and so stiffened your rebellious nature against the reign of Christ; or you have by God's mercy deepened the image of Christ in your souls.

One thing is certain; you are not as you were. You cannot console yourself with the thought that, if you are not better, at least you are no worse. There is no such thing as standing still in the race of life, for in the things of the spirit not to go forward is to go back.

Doubtless you are conscious of many changes wrought in you by the year just passed. Your physical strength has developed, or it has diminished. Your mind has reached out to richer stores, or it has grown lean with poor nourishment. You have perfected your fitness for the work to which you have given your life, or you have a more lively conviction of your incompetence to do well that to which you have set your hand.

But are you conscious of your soul's changes? God made your soul to know Him and love Him and serve Him in this world, so that it might possess Him for all eternity. Has your soul grown

in the knowledge and love and service of God as a result of this year's living? Is it fitter to possess God for all eternity?

#### EXCUSES FOR NEGLECTING OUR SPIRITUAL WELFARE

No doubt many of you, if you answer truthfully, will confess you have not given much thought to the matter. That you were content with some vague estimate, which, while it confessed failure to do much that should have been done, yet stressed some good points, and optimistically trusted there is yet time to be better.

But whence this assurance of a longer time, and whence the confidence, if it be given, that you will use it more wisely? Rather is it not probable the misuse of the past year makes less likely a better use of the year to come, so that each year will but confirm your waywardness until you die in the manner of your living?

Surely this is no proper preparation for eternity, nor is it an intelligent preparation for any serious work. In worldly affairs, if you be successful men, you know how accurate must be the account of your business, how precise the knowledge of your resources and liabilities. Are spiritual and eternal concerns alone to be badly cared for and carelessly understood?

#### GOD'S PROVIDENCE FURNISHES OCCASIONS LIKE TODAY

It is a blessed thing for our salvation that God's Providence shapes such occasions as this to make us think seriously for a time at least and to consider whether you have gone forward or gone backward; whether, having left the defilement of sin for a while, you have turned back again and once more walked that broad and easy road that leads to destruction.

Today God speaks to you by the voice of Jeremias: "Behold I set before you the way of life and the way of death." In which way are you walking? Is the path you now follow carrying you to life or to death? To hold to the way of life, let us confess it, is no light task. It is realized by no faint longing to be good, but rather does it imply a hard struggle that is sometimes even cruel. But the end is so well worth while—God Himself. "I am thy reward exceeding great."

Does not so glorious a hope demand a reverent care how you may



attain to Him who offers Himself so freely? It is Infinite love that says to you today: "I love thee. Son, give Me thy heart."

And now, if in truth you must confess you have not as yet answered that love, will you not set about finding the path that leads to it?

Look back to other and better days when you walked in peace, and see by what small or great slip you first departed from the narrow way. See what iniquity and waywardness first led you away from the peace of God.

These you again will see on the Day of Judgment, however much you may let them fade from your memory now. Would it not be the part of wisdom to look upon them now, so that in that other day you may not look upon them to your condemnation. Look upon them with the sad eyes of repentance, that Jesus seeing your misery will have compassion on you and lend you the support of His Al-mightiness.

Do but trust Him, and He will guide you by His counsel, and in the end receive you in glory. Let us remember at this solemn moment that Christ still calls us along the "path that leads to life." From Heaven He still cries to us restless and unhappy in our waywardness: "Come unto Me, and I will give thee rest."

## SUNDAY WITHIN THE OCTAVE OF THE CIRCUMCISION

### Uses of the Holy Name

By AUGUST T. ZELLER, C.Ss.R.

*"His Name was called Jesus, which was called by the Angel, before He was conceived in the womb" (Luke, ii. 21).*

*SYNOPSIS: Introduction. (a) The Gospel narrates the earthly conferring of the Name. (b) It came from heaven.*

*I. Irreverent use of the Holy Name: (a) Sinful use; (b) Idle use.*

*II. Reverent use of the Holy Name: (a) St. Peter in Acts of the Apostles; (b) St. Stephen; (c) St. Paul.*

*Conclusion: St. Bernard's words on the Holy Name.*

### INTRODUCTION

The Gospel tells us of the ceremony of circumcision as performed

in the case of Our Lord. At this ceremony according to Jewish practice, the name of Jesus was solemnly conferred upon Him. This was the earthly conferring of the Name. In reality, we know, this was not the origin of the name. It came from heaven, from the mind of God. For whatever happens in time, was foreknown and foredetermined from all eternity by God. When the heavenly Father foresaw the Incarnation—the appearance in human form of the Second Person of the Blessed Trinity—He determined likewise this Holy Name which was to be conferred on His Son—a Name which would go down the ages as the means whereby His memory would be recalled to men's minds forever.

Jesus, then, is a Name that was planned in the courts of heaven. It signifies the thought of the heavenly Father filled with mercy and love; it was brought to earth by an Angel; was first pronounced by the pure and tender lips of our Blessed Lady, Mary, His mother; was borne by the Son of God Himself, and reddened with His Blood on Calvary. It is the synthesis of all the love, all the teaching, all the miracles of mercy, all the sufferings and death of our divine Saviour. It is the symbol of His all-beautiful personality. Can anything be conceived more sacred, more worthy of our esteem, more deserving of our love? What use, then, shall we make of this Holy Name?

#### IRREVERENT USES OF THE HOLY NAME

As a matter of fact, the Holy Name is used variously by different people. A little thought upon the matter will be profitable. If you listen at random to the conversation of men at work or at leisure, you will often hear the name of God or of Jesus used in anger, or to emphasize a hasty oath or the detail of some story. You almost hate to think of it, but, no doubt, again and again you yourselves have made this observation.

It is hard to explain why this use is made of it—why nothing but the most sacred Name suggests itself to a man for such usage. It is not true to say that it is only the boorish and uneducated who do this. Naturally, we would be inclined to offer such an explanation. But it is not true. It is heard in offices as well as on the streets, on the boulevard as well as in the slums, and, unfortunately, at times

within the walls of a Christian home. What do you think of this practice?

The first thought that rises to your mind is one of honest indignation. You see clearly the indecency of it. You would not have anyone thus use the name of your mother nor even your own name.

It may be due to ignorance, it may be due to thoughtlessness; but you see that, somehow, it ought to stop. And there are many ways in which a stop, or at least a curb, could be put to it: a tactful reminder to the person, a sign of your displeasure, a careful avoidance in your own person of any such abuse of the Holy Name, and especially by joining an organization like the Holy Name Society, which, with the whole impetus of its numbers and its public character, labors for and already has achieved much towards the removal of profanity in all forms, and especially in the form of irreverence towards the Holy Name. At the bottom of this evil practice is surely irreverence or an absence of real esteem for the Saviour who bore that Name. Deepen in yourselves, then, your love and reverence for Christ; what you esteem will not be dragged in the mire.

The second thought that comes to your mind, naturally, is one of sorrow that the sweet and holy Name, which you have used so often in prayer and which you would wish to be the consolation of your dying hour, should be so dishonored. Make reparation to God by an inner act of homage every time you hear His name abused, and pronounce it yourself in a spirit of faith and love, realizing all it means. So shall the abuse bring even greater glory to God.

Again, others use the name of God in moments of surprise or when something goes wrong. This is often an idle use of the Holy Name. It is true, this use may be due to the fact that you are accustomed to use the Holy Name as a prayerful cry for help in time of danger or distress. Change it into a devout utterance, if not with the lips at least with the heart. A little attention will enable you to do this. If the habit was formed by frequent thoughtless use, it is broken by disuse. If others thus abuse the Holy Name, we would not be among them.

#### REVERENT USE OF THE HOLY NAME

Others use the Holy Name quite differently. From the very beginning, Christian lips moved to pronounce it and were hallowed



by it. We hear St. Peter using it in the Acts of the Apostles. One day, as with St. John he came from the Temple at Jerusalem, he was accosted by a lame man begging for an alms. "Silver and gold we have none," said the Apostle; "but what I have that will I give. In the name of Jesus Christ, arise and walk." The cripple was healed at once. This was in fulfilment of our divine Saviour's promise: "Whatsoever you ask the Father in My name, He will give it you."

Therefore, St. Peter preached to the earliest Christians: "Who-soever shall call upon the Name of the Lord, shall be saved." Thus, St. Francis de Paul used the name of Jesus. We are told that one day, when a terrible storm arose at sea, he was informed that a ship was foundering off the harbor of Paula. He ran down to the sea-shore, made the sign of the cross toward the sinking ship, saying aloud: "Jesus! Jesus!" At once the wind ceased, and the ship made port in safety. We must do likewise in all dangers—but especially in all dangers for our souls, in all temptations. Call upon the name of Jesus, not with your lips only, but with all your heart. Happy the man who knows the name of Jesus and has made himself familiar with a loving, trusting, childlike use of it.

Again, we hear St. Stephen, the first martyr, using it. When, as Sacred Scripture tells us, he was being stoned to death, with dying breath he prayed: "Lord Jesus, receive my spirit." At that moment he saw the heavens opened and Jesus, standing at the right of the heavenly Father, welcoming him. Thus Joan of Arc, the noble and brave Maid of Orleans, dying on the scaffold amid the flames, prayed aloud: "Jesus! Jesus! Jesus!" as she looked with eyes blurred with smoke and flame at the image of her crucified Saviour. It was that Name that made her brave. So we can pray in all sufferings, and especially should we pray at death. And let us suggest this Name often to those who are near and dear to us, when they lie on the bed of sickness.

St. Paul, the great Apostle of the Gentiles, uses the name of Jesus over 200 times in his fourteen letters, and St. Ignatius Martyr, the disciple of the Apostle, is said to have had this Holy Name written in his heart, so frequently was he wont to repeat the little invocation: "O Jesus, my love!" And the Saints of all times have emulated this devout practice. Many, like St. Alphonsus, pro-

nounced the Holy Name whenever the clock struck. Father William Doyle, the holy Jesuit and heroic chaplain who died during the Great War while caring for the wounded, was accustomed to whisper the Name of Jesus a thousand times a day. So we may also use this holy Name as a form of prayer. And during work, during play, when passing from one duty to another, we can utter, not with our lips but in our hearts, this sweet Name.

#### ST. BERNARD'S WORDS ON THE HOLY NAME

From such a usage of the Holy Name we shall derive all the benefits which St. Bernard found in it, and shall understand the fervent words with which he speaks of it in commenting on the words of Canticles: "Thy name is as oil poured out":

"Oil illumines, nourishes, and heals; it is light, food and medicine. So also is the Name of Jesus. It illumines, when it is preached; it nourishes, when it is meditated upon; it consoles and heals, when it is invoked. How was it that the light of Faith spread so quickly throughout the world? How else except through the preaching of the Name of Jesus, through which we, according to St. Paul's words, are now light, who before were darkness?

"But the Name of Jesus is not only light, it is also nourishment. Are you not strengthened as often as you think of it? What refreshes so quickly wearied hands, what so strengthens virtue, what gives such energy for good, what maintains devout sentiments so well, as the mighty and all-holy Name of Jesus?

"And this name is also medicine. Is anyone sad among you, let Jesus come into his heart and lo! as the light of that Holy Name enters, every cloud disappears and happiness returns."

### FIRST SUNDAY AFTER THE EPIPHANY

#### Christ in the Home

By RICHARD COOKSON

*"And He went down with them and came to Nazareth, and was subject to them" (Luke, ii, 51).*

SYNOPSIS: I. *The mystery of the Hidden Life of Christ.*

II. *Explanation of the Three Days' Loss of the Child Jesus.*

III. *Jesus, the Model of Obedience.*

IV. *Jesus, the Sanctifier of the Home.*

V. *Contrast of the modern "home" with that of Nazareth.*

VI. *Where should we place the blame for the loss of home ideals?*

Has it ever occasioned us any reflection or surprise, has it ever aroused our curiosity, when we consider what an extraordinary and apparently inexplicable coincidence it was that our Divine Lord, out of a brief earthly sojourn of thirty-three years, should spend thirty of those years in retirement and obscurity? The life of the God-Man was to be the greatest life ever lived. His life was to be the model for us all; and, not only was it to be the embodiment of all that our lives should be, but it was also to serve as the imitable ideal that none should fail to recognize and emulate. Yet, it was passed in apparent neglect of this characteristic, inasmuch as it was largely a hidden and altogether unknown life. For, after the incident related in the Gospel of today, no further mention is made of Jesus until He entered upon His missionary career.

According to the Jewish Law, every boy when he attained the age of twelve was obliged to go to Jerusalem for the Feast of the Pasch. The Holy Family were no exception to this law, and, as St. Luke reminds us, they faithfully fulfilled this legal precept. "When He was twelve years old, they going up into Jerusalem according to the custom of the feast and having fulfilled the days, when they returned the child Jesus remained in Jerusalem and His parents knew it not."

#### THE THREE DAYS' LOSS OF THE CHILD JESUS

In endeavoring to understand this incident—namely, the three days' loss of the Child Jesus—we must remember that, as soon as the solemnities of the Pasch were over, the various caravans at once gathered together for their return journey, and it was with no little stir, bustle, and confusion, that they got ready for their speedy departure. On the occasion of this particular feast, the Holy City was thronged more than usual. Indeed, Josephus would have us believe that the number of pilgrims who actually took part in the festivities must have been about three million. However, be that as it may, the fact remains that Jerusalem on this great feast was always so crowded that families found it impossible to reunite until they had left the City far behind.

The Galilean caravan which was composed of many thousands was never ready to start on the return journey until about midday, and thus it was that the first halt did not come until nightfall.



Naturally enough, Mary and Joseph would not feel undue concern regarding the whereabouts of Jesus, as they would take it for granted that He was with another part of the caravan, and would of course rejoin them at eventide when the first halt was made.

What then must have been their feelings and alarm and their uncontrollable self-reproach, when the Child was nowhere to be found, and all their efforts to find Him proved futile. Where could He be? Whither had He gone? Why had He not come? Would they ever set eyes on Him again—ever again enjoy the old days of Nazareth? To return to Jerusalem at that hour of the night was out of the question, and besides Judea was then in the state of strife and sedition, and all sorts of crimes and atrocities were being perpetrated under the cover of night. So common sense dictated that they should wait until the dawn. At daybreak, Mary and Joseph, disconsolate and heartbroken, retraced their steps to the city of Jerusalem, and began their anxious search for the Child. For the space of two nights and two days they continued their weary and fruitless search through the confines of the city. At length on the third day they discovered Jesus in the Temple. "It came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers."

Marvellous and affecting though this incident must have been, Mary could not forget or altogether ignore the sad experiences of those awful three days. She had a mother's heart and the consequent feelings: and that heart could not restrain the natural impulse to express its emotions, the illimitableness and immensity of its deep-seated love, by giving vent in tender touching tones to motherly sorrow. "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing." This solicitous question was not the prompting of rude curiosity or of a desire to interfere; on the contrary, it was the inevitable and heartfelt expression of motherly attachment, of affectionate concern, and of a generous, incomparable love. Mary pleaded with Jesus as only a mother can plead with her son, and, divine though He was, He had given her a mother's right and prerogative, and we have unmistakable evi-

dence of this in the sequel. "He went down with them and came to Nazareth and was subject to them."

#### JESUS THE MODEL OF OBEDIENCE

Jesus went down to the humble home of Nazareth, and lived there with Mary and Joseph just as any other child would live with its parents. He lived with Mary and Joseph tendering that submission and loving loyalty which is due from every child to its parents, a submission characterized by prompt obedience, dutiful respect, ardent attachment, fond consideration, and a readiness to fulfill every behest or suggestion—an eagerness to carry out whatever Mary and Joseph might intimate or command. He lived familiarly and contentedly at home, as any other good, godfearing child might live with his parents. When not helping Joseph at his lowly trade of a carpenter, He rendered Himself useful in every way possible. In this wise He spent the greater part of His earthly sojourn.

This thought raises a question: Why was it that the Saviour of mankind passed most of His days in quiet solitude, living with Mary and Joseph in the remote village of Nazareth? What was His purpose in seeking such retirement? Why did he not begin His heaven-appointed mission at once? Why wait until He was thirty years of age?

#### JESUS THE SANCTIFIER OF THE HOME

If one may venture to proffer a suggestion or search into the designs of holy Providence, it would seem that His intention was to render hallowed forever the sanctuary of the home. Our divine Lord dignified, exalted, and sanctified by His example, presence, and word, every walk and way of human life. Surely, then, it was only fitting and to be expected that He would ennoble and consecrate that most cherished and revered of spots, the home. The inspired Gospel tells us that in the retirement of the home Jesus "advanced in wisdom, and age, and grace." Through His hidden life at Nazareth, Jesus wished to teach us that the home was the school for virtue, sanctity, moral and religious training, and the hallowed spot where God loves to visit and dwell. The home, in a word, was to be the cradle of Christianity—the nursery for the followers of Christ.

By common consent we look to the home as the center of affec-

tion, character, and discipline, and as the school for the development of the best that is in us. It is the center where the foundations of a godfearing and noble people are laid—and the basis upon which the fabric of the nation is to be built. The strength of a country is not found in universal suffrage, not in immense wealth—not in vast possessions, not in progress and prosperity, still less in gigantic armaments and world-wide dominion. The corner-stone of the nation rests in the home.

No other place is so essential for the development of sterling character. It is at home that we divest ourselves of formality, assumed dignity, shallow artificiality, the veneer of pretentiousness, and our other selves, and appear as we really are, and not the make up the outside world may take us to be. Within the precincts of the home, our real character can be seen and valued; and, if others would know us properly, then they must meet us in our homes. Home life is the real test of what we are, for one can never be superior to what he is under his own roof, by his own fireside, and in the bosom of his own family.

#### CONTRAST BETWEEN NAZARETH AND THE MODERN "HOME"

Unfortunately in these modern days when so many are caught up in the wild breathless rush after material gain, self-indulgence and sensationalism, the home is rapidly losing its pristine Christ-like hallmark, its characteristic but unique atmosphere and charm, its grand and noble traditions.

Home which should call into being the happiest of associations and the pleasantest of memories, as a place where love took its rise and yielded to love, where tenderness sympathy and goodwill animated our daily existence, where innocence, simplicity and godliness budded and were nourished—home whose very name should conjure up the ideal of earthly happiness, is fast becoming a meaningless term for our modern society. Too many homes today are mere collections of bricks and mortar. The houses remain, but the homes are falling into decay. How are we to account for this sad state of affairs?

#### WHERE SHOULD WE PLACE THE BLAME?

Partly it is the parents who are to blame, because they are not



fully alive to their duties and responsibilities. They have come to regard home as a place for eating and drinking, a place of shelter and rest, and possibly a place for receiving the weekly earnings of their sons and daughters—merely this and nothing more. The change is to be also partly attributed to our age of prodigals, who, captivated and allured by the superficial satisfaction of too early an emancipation, grow weary and bored with the daily monotonous environment and the narrow confines of the home.

Restless and eager to see and come in touch with the wider world without, many of our young folk demand from their sorrowing parents the portion of their inheritance, and, with it or without, turn their backs on the old folks and the old home, and wander off.

Here and now let me impress on fathers and mothers the essential importance of living up to their inescapable responsibilities. Let me urge them to recognize not only the expediency but the efficacy of asking Jesus to make them familiar with the secret of how to have and keep a happy home. To the rash sons and daughters of today, let me say what they themselves will inevitably discover later: that there is no one to take the place of loving parents; that there is no happiness like to that found in the home; and that there is no love to take the place of that love which gave its all for you, ere you knew what it was to be loved. And I would urge both parents and children to beg Jesus to grant them the boon which He so cherished and prized—the boon of a happy home wherein every member is spurred by a desire to emulate the home of Nazareth.

## SECOND SUNDAY AFTER THE EPIPHANY

### Mixed Marriage

By JAMES S. LINEEN, B.A.

*SYNOPSIS: Introduction. The disastrous consequences of one rash act. A mixed marriage undermines the foundations of:*

- (a) *Temporary happiness;*
- (b) *Eternal happiness.*

*Conclusion: How to ensure temporal and eternal happiness through marriage.*

It is not a long way from the cradle to the grave, but, short as it is, it has many sharp turns. On the judicious steering round those

hairpin bends, largely depends the happiness of the individual, both for time and eternity. Foremost in importance in the road through life is that concealed turning, known to the unmarried as "matrimonial bliss."

Fools rush in,  
Where angels fear to tread.

The danger ahead signal rouses no misgivings in the minds of love-blind (or often lust-blind) youth. Repeated warnings fall on deaf ears. Onward they dash, without for a moment slackening speed to reflect.

This crack-brained impetuosity almost inevitably spells disaster. The crash comes, bringing in its train most direful consequences. They married in haste; they will repent at leisure. The advice of parents—the reasoned result of the accumulated wisdom of years—is ignored as an antiquated commodity. The unsuitability of the marriage through difference of religion, inequality of position, incompatibility of temperament, insisted on by Christ's ministers, is brushed aside without consideration.

The mad dream continues to its bitter end, then comes the rude awakening. The blind see. Alas! what do they see? The miserable remnants of shattered peace, the happiness of two young lives shipwrecked on the shoals of insurmountable difficulties, two young lives bound together by ties that only death can sever, and all the time the bitter, haunting and tormenting reflection remains, that all this misery is the result of one rash act.

Inequality of position and incompatibility of temperament are like chronic diseases gnawing at the root of matrimonial happiness. Immeasurably greater, however, than either of these obstacles to temporal and eternal happiness is that which arises from a mixed marriage.

#### MIXED MARRIAGES FATAL FOR TEMPORARY HAPPINESS

The wisdom of the Church in merely tolerating such unions for grave reasons, is gradually brought home to the couple. Both parties begin to realize at an early stage that a mistake has been made. There can be no real marriage of minds, where ideas on the things that matter both for time and eternity, are as opposed as the poles.

Misunderstandings are inevitable; mole-hills soon become mountains. The Catholic partner loves to see religious symbols—the crucifix, holy water, images, statues and pictures of a religious character—displayed in the home. To the mind of the sincere Non-Catholic, all these religious symbols are merely so much lumber, or, worse still, superstitious relics of an out-of-date past. Days of abstinence, early church-going, even confession of one's sins, may be sources of irritation. The responsibilities of the married state rarely appear in the same light to both partners. Whereas Catholics, in obedience to their conscience and the voice of the Church, cannot approve of any form of family limitation save that which springs from self-abnegation, the Non-Catholic's private judgment may supply diametrically opposite views.

Should the marriage be blessed by children, another and more serious source of annoyance and worry is opened up. Promises lightly made become heavy in their fulfillment. The sincere Non-Catholic cannot help but view with disfavor the initiation ceremonies by which the child becomes a member of an alien Church. Catholic baptism can only have one meaning. That little babe, the flesh of one's flesh, the bone of one's bone, the idol of the parent—is to be removed forever from the spiritual influence of the Non-Catholic party.

That mysterious feeling of divergence in outlook which has played such havoc with the happiness of husband and wife, now crops up again to mar the intimacy between parent and child. The Catholic, on the one hand, has reason to fear the influence of the Non-Catholic on the child's mind. Question after question will spring up and demand an answer: "What, if God should call me before my children are firmly grounded in the faith? Can I trust a Non-Catholic to look after their spiritual welfare?" Will the children of such a marriage without the example of both parents, grow in wisdom and grace before God and man? Such are some of the trials and worries which undermine the very foundations of the temporal happiness of Catholic and Non-Catholic alike.

#### PERILOUS FOR ETERNAL HAPPINESS

Great as are the obstacles that block the way to happiness in this



life, they are insignificant in comparison with the barriers raised up against the eternal happiness of the Catholic husband or wife. Married life, under the most ideal conditions, has troubles and worries sufficient to try the faith of the strongest. There are as many thorns as roses in the path through life. The world, the flesh and the devil are ever clamoring for their pound of flesh. Unpleasant incidents crop up in the best regulated families. To all these ordinary trials, add the worries and temptations, the misunderstandings arising from antagonistic religious beliefs, the heated discussions or the deadly silence on the things that matter, the cramping of religious feelings and sentiments, the continual strain of an up-hill and never-ending fight, the sense of responsibility, or the lack of it, for one's own soul and the souls of one's children, and ask yourselves what are the chances of eternal happiness for the one, who voluntarily runs such risks?

A giant in the faith may effect marvellous achievements. Is this the type of person who marries a Non-Catholic? Do we generally find men or women of strong religious constitution, stalwart Catholics, giants in the faith, exposing themselves to such dangers? No, as a rule, this is the monopoly of weaklings. What is the result? Further weakening and not infrequently loss of faith, neglect of religious duties, carelessness in the religious education of children, little peace of mind or happiness during this life, and but scant hope of any in the next.

#### CONCLUSION

God gave man a heart that aspires to happiness and also intelligence to direct him in his search for it.

"Sure He that made us with such large discourse  
Looking before and after gave us not  
That capability and godlike reason  
To fust in us unused." (Shakespeare.)

That godlike reason should rule our every action; should deter us from planting in youth seeds that bring forth a harvest of turmoil, bickerings and contentions during life; and should lead us to the fount whence true happiness springs.

Curb your passions, for they are blind. Make reason your guide,

philosopher and friend, especially at that important period of your life when you are contemplating the choice of a partner for better, for worse, for richer, for poorer, in sickness and in health, till death will you part. Acting thus, you will avert the danger of rash conduct in the most important matter of your life.

That godlike reason will lead you to Christ, who possesses the secrets of happiness for time and eternity. Kneeling at His feet, unburden to Him the perplexing problems of your mind. Speak to Him of that partner you are thinking of choosing. Say to Him in the intimate union of prayer: "My Lord and my God, Fount of Eternal Wisdom, direct me in my choice. Is my selection in conformity with Your wishes? Is this individual who seeks my affections likely to be a helpmate or a hindrance in the working out of my eternal salvation? Should this person become my partner for life, will our union be akin to the blessed and happy relationship which You describe as the ideal one between husband and wife?" "A man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh." "Husbands, love your wives, as Christ also loved His church and delivered Himself up for it."

Having laid your problems before the infinite wisdom of your Saviour, rest assured of a solution. He will answer all your questions in the heart-to-heart intimacy of prayer. He will advise you through the mouthpiece of His accredited representatives—His consecrated ministers. Follow His advice, conform to His holy will, and thus you will be laying down the foundations of happiness for this world and the next.

Trials and sorrows will, no doubt, sometimes come your way. The servant is not above his Master. But Christ whom you love, Christ whom you have consulted, Christ whose wishes you have obeyed, will be at hand when occasion demands, to shower upon you His graces, to sweeten your sorrows, to relieve your embarrassments, as He did at Cana of Galilee.

He will be present at the opportune moment after "Life's fitful fever" to change the water of earthly trials and worries into the pure wine of heavenly joys.

## THIRD SUNDAY AFTER THE EPIPHANY

### Humility

By P. M. NORTHCOTE

*"Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed" (Matt., viii. 8).*

*SYNOPSIS: I. Description of the scene of this incident.*

*II. Humility is the fundamental virtue of the creature.*

*III. Effects of humility.*

*IV. Comparison of humility with its contrary pride.*

*V. Conclusion.*

We are told that, at the beginning of His public ministry, Jesus left Nazareth and made Capharnaum His headquarters during the fruitful and happy days of His mission amongst the staunch and simple Galileans. He climbed the steep ascent which looks on Nazareth from the north; passed through Cana, where He assisted at the marriage feast: thence, journeying due east, He descended into the little plain of Genesareth, passed through Bethsaida, and, skirting the northern extremity of the Sea of Galilee, reached Capharnaum.

As we stand on this spot made sacred by the preaching and miracles of the Incarnate Word, a feeling of deep melancholy comes over us, for we see the fulfilment of the woes predicted by Him. High up on the hillside behind us, as we face south, a few broken ruins mark the site of Corozain, and some scattered stones is all that remains of Bethsaida, the little fishing port in the plain of Genesareth. Yet there is no true Christian that has not often conjured up in imagination and dwelt lovingly upon the scene which lies before us. A circle of high hills, rugged and bare, ring the lake around, which is so blue, so placid, so exquisite in its sad solitude; to the southward, as far as the eye can see, stretches the gigantic cleft of the Jordan Valley: Tiberias on the western shore is the only town we see, and Capharnaum is at our feet. The busy little town has long since disappeared, but a bit of mosaic floor shows us where once stood a church on the site of St. Peter's house. Close beside this is one of the most interesting relics in the world: the walls are still partly standing and the handsome stone pillars lie around of the very synagogue in which Jesus propounded to unbelieving ears the future mystery of the Blessed Eucharist: the Roman



eagle on the capital of one of these pillars assures us that it is the synagogue erected for the Jews by the devout centurion who here addressed his petition to Our Saviour. When this touching scene was enacted, the surrounding prospect was very different from what it is now. Greenery clad the hillsides to the water's edge, every foot of available ground was under cultivation, the margin of the lake was studded with thriving little towns and its surface dotted with sails, Capharnaum throbbed with busy life, and the Synagogue stood a gem of architectural beauty.

The gracious figure of the Son of God is seldom for long absent from our mind's eye: let us look at the man who speaks to Him. A proper figure of a man garbed as a Roman centurion, there sits upon him that unconscious dignity which comes from the habit of command. But there is about him none of that ruthlessness which we are justly accustomed to associate with the idea of a Roman soldier. Yet neither is there the slightest trace of servility in his profound reverence as he stands before Jesus: it is the respect of a manly man for One whom he recognizes as his immeasurable superior. What is that which imparts to the strong noble Roman countenance its indefinable charm? We can answer in a very few words; it is the virtue of humility.

#### HUMILITY THE FUNDAMENTAL VIRTUE OF THE CREATURE

What, then, is this most lovable quality which renders a person so dear to God and so agreeable to his fellows? We may call it the heartfelt recognition of dependence and deficiency. It is not merely that with the understanding we recognize how entirely dependent we are on God, and how far we fall short of what He intended us to be; there must be in true humility a joyful acceptance of the fact that we are God's infinite debtors. From this it will be seen that humility is the first and fundamental virtue of the creature. It is essentially the virtue of the creature, for, while God cannot be proud, neither can He be humble. Pride is the lifting up of ourselves above what we are, and this is impossible to God, Who is infinite perfection: neither can God recognize dependence in His self-existent being, or deficiency in His infinitude. In order, therefore, that God might show us the example of humility, it was necessary for Him to create and assume a human nature: a humanity, indeed, having no defi-

ciency but altogether perfect within the limits of human nature, yet which none the less being created must acknowledge entire dependence on the Creator. The very first and fundamental lesson of the Sacred Humanity is: "Learn of Me for I am meek and humble of heart."

#### EFFECTS OF HUMILITY

This virtue of humility is the essential quality of prayer: so much so that true prayer cannot subsist without humility, for prayer in its very nature is an acknowledgment of our dependence upon God, and at least in the prayer of propitiation it is likewise the sorrowful confession of our deficiency and shortcoming. Therefore, it is that the Holy Ghost assures us that "the prayer of him that humbleth himself shall pierce the clouds" (Ecclus., xxxv. 21).

Humility is a sure title to forgiveness: "because they were humbled, the wrath of the Lord turned away from them" (II Par., xii. 12): indeed, upon the assurance of God Himself, it is the safe and certain passport to eternal life, for "God resisteth the proud and giveth grace to the humble" (James, iv. 6). Wherefore, since the soul in a state of grace is the friend of God and heir to eternal life, it follows that humility is the sure passport to Heaven. Nay, if you would have God's clear promise, here it is: "for he that hath been humbled shall be in glory: and he that shall bow down his eyes, he shall be saved" (Job, xxii. 29). In Heaven there is not one proud heart; in Hell there is not one humble one: for pride is a weed that cannot flourish in Heaven, and humility is a flower that cannot bloom in Hell. Die humble, and you die saved.

Our glory in the world to come will be in proportion to our humility in this world: for God gives His grace to the humble, and precisely in proportion to their humility. Since, therefore, grace and glory are the same thing in different spheres, it follows that whosoever is great in humility, is great in grace; and whosoever is great in grace, is great in glory—a verdict which Our Saviour Himself pronounces when He says "he that humbleth himself shall be exalted" (Luke, xiv. 11).

Humility is the root principle of all that is magnanimous in the spiritual life. The Saints did great things, because they were great in humility. St. Francis Xavier conquered a vast spiritual empire,

and just before his death he contemplated preaching the faith from the Chinese Sea to Jerusalem. Who but a profoundly humble man could have thought of embarking upon such a prodigious undertaking? Like Joseph of old, "his bow rested upon the strong" (Gen., xlix. 24) : he was humble, his confidence rested not on self but on God. Consequently, he feared nothing and would undertake anything, for nothing is impossible to God.

#### CONTRAST BETWEEN HUMILITY AND PRIDE

It is according to the law of opposites that we judge of a thing by its contrary. We can gain, therefore, some comprehension of the subtle and exquisite beauty of humility by considering the deformity of its odious opposite, pride. No vice renders a character more displeasing than the vice of pride : it is of all others most hateful to God and man. This is justly so, for pride was the first sin ever committed, and is of the essence of all sin. This is abundantly clear, for every sin is an act of rebellion, and rebellion is but pride put into execution. This truth is most unmistakably expressed in the words of Holy Scripture : "The beginning of the pride of man is to fall off from God : because his heart is departed from Him that made him. For pride is the beginning of all sin : he that holdeth it shall be filled with maledictions, and it shall ruin him in the end" (Ecclus., x. 14-15). God resists the proud and gives His grace to the humble, inasmuch as the grace of God is always seeking entrance into the soul of man, but pride presents to its entrance an impenetrable obstruction.

Humility gained for the Blessed Virgin the superlative grace of the Divine Motherhood. Humility is the cause why the name of Jesus is above every name (Phil., ii. 8-10) : if ever a life seemed to end in utter failure, it was the life of Jesus of Nazareth. Ask now of anyone whatsoever, which is the greatest name in history? There can be but one answer : Jesus Christ.

We cannot all aspire to a great apostolate, nor can we all practise severe austerities and do great penances : yet all can endeavor to be humble. We must not, however, think that this beautiful virtue is easy of acquisition : it is in fact most difficult, and, when we think we have made some progress, a trifling thing occurs to reveal how deep-seated is the latent pride within us.



But humility is well worth striving for: the centurion's great faith and boundless confidence was grounded in nothing else, and it is this which endeared him to the Sacred Heart and which endears him to us. Little did he think that twenty centuries later his memorable words "Domine non sum dignus" would be daily repeated at thousands of Christian altars all over the world, and by millions of pious lips. Would only that we might all repeat them with a sincerity equal to his!

## FOURTH SUNDAY AFTER THE EPIPHANY

### Conscience

By P. J. LYDON, D.D.

*"All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ" (Col., iii. 17).*

SYNOPSIS: *Introduction.*

*I. The Nature of Conscience.*

*II. Qualities of Conscience: (a) certain; (b) doubtful; (c) true; (d) false; (e) lax; (f) scrupulous.*

*III. Fidelity to Conscience.*

*Conclusion.*

We are all familiar with the idea of conscience from early childhood; indeed it is so commonly found in Sacred Scripture, in the literature of the world and in our daily experience that it is a household word. In the Bible we find it spoken of as the "lamp of the Lord," the "heart," the "spirit of man," the "law written in the heart," and so forth. The great poet of the language tells us that "conscience makes cowards of us all"; he speaks of it again as "this Sir-oracle within my bosom." Cardinal Newman in his famous Letter to the Duke of Norfolk describes conscience as a prophet in its threats, a king in its commands, a priest in its blessings, the vicegerent of God within us.

### ITS NATURE

Conscience is not really a voice, or a special faculty of the moral self. It is a practical judgment of the mind on the morality of a particular act. "I ought to abstain from meat today"; "this case offered to me as a lawyer is unjust"; "to perform this operation

on this person is wrong"—these judgments are our conscience. It is clear that we must have some knowledge of the moral law, and that our conscience will be really true or erroneous, according as our knowledge of the moral law is correct or not.

To say that conscience is the voice of God, is true in a certain sense—namely, in the sense that our reason is given us by God to be our immediate guide in regulating our lives. He who follows right reason, is obeying God who created reason. There is no evidence that conscience is a power or faculty different from reason; it is a judgment passed by reason on this act that I am thinking of doing, or that I have already done. My conscience may be that I ought to do this, or I ought not to do it, or simply that I may do it. In a matter contrary to the moral law, our conscience is or should be that this is forbidden. Where do we get the fact of obligation? The answer is, we recognize a law of conduct, and we connect law with God as the source of all obligation. When I say to myself: "I ought not tell this lie," I am already aware that lying is forbidden by God, who gave us speech to communicate thought to our neighbor, not to deceive him. Without God behind law, there is no sure foundation for conduct because there is no sure ground for feeling obliged to do good and avoid evil.

We cannot tell young people: "You ought to be honest, truthful, chaste, because it is for the good of society to be so." They will ask: "Why should society—a vast ant-hill of individuals like ourselves—why should it rule us? What right have others to restrain our natural desires? What do we care for the common good?" Hence the failure of all systems of morals that are fashioned on any other foundation than God, the Master and Judge of man. This is the root reason why all true education must be a training in religion, as well as in secular knowledge. This is why conscience is the mainstay of democracy.

#### QUALITIES OF CONSCIENCE

My conscience may be certain or doubtful. When there is no reasonable doubt that I may or must act, it is a certain conscience. I am sure that today is Friday, and that I have no permission to eat meat, and so I am certain that I must not eat it. If, however, I am

uncertain whether today is Friday or whether my excuse for eating meat is sufficient, my conscience is doubtful.

Conscience again may be true or false. It is true, when I judge correctly according to law; it is false, when my knowledge of the law or of the fact is incorrect. For example, a Catholic's conscience is true when he judges: "I ought to go to Mass today, because it is Sunday." A Protestant's conscience is false, when he says to himself: "The Baptist Church is God's guide on the road to heaven." The Protestant may be certain of this because he is in good faith; but still there is only one true Church of Christ, and hence no sect can be just as good as the one true Church. If the error of judgment were partly his own fault, because he feared to know the full truth, he would sin, since, as we shall see a little later, we must be certain that we are right before we act on our conscience.

Once more, my conscience may be lax or scrupulous. It is lax as a habit when I lightly and without good reason think that a certain act is only a venial sin, or that almost any excuse is sufficient. For instance, a Catholic woman who would miss Mass because she did not have a new hat for Easter, would be lax in conscience; so would a Catholic lawyer who would take up any and every divorce case merely for the fee.

A person with a lax conscience sins if, while knowing that he is lax in conscience, he acts accordingly. Sometimes, however, it is the result of imperfect training, or of contact with people whose views are free and easy. This is a reason why those whose training in religion leaves much to be desired, should study and listen to instructions. The scrupulous person, on the other hand, judges himself too harshly; he makes mountains out of mole-hills; he is never satisfied with his confessions, and hardly ever ready to obey his confessor. Many of these scrupulous people need rest or medical attention; all scrupulous penitents should go to the same confessor and trust his judgment, otherwise they will live in mental torture. They should not spend much time in the examination of conscience, for this only confirms them in their scruples. The Lord does not intend that our religious life should be unhappy. Religion is the source of peace, not of pain.



## FIDELITY TO CONSCIENCE

Let us now see how we should act in all these circumstances. The first great principle of conduct is that our conscience is our inner guide; it is the law of God, at least as far as we know it, and hence a Non-Catholic who honestly believes that he is doing God's will in attending a Baptist church ought to continue; if, however, his conscience is doubtful, he must not continue. He must study to find out the true Church. If he fails to do this, he is acting according to a doubtful conscience, and with what theologians call a practical doubt. This is sinful. So also if I, as a Catholic, am in doubt whether today is an abstinence day, I cannot act on this conscience. I must abstain until I find out from a reliable source that I may eat meat. As St. Paul puts it: "All that is not from good faith is a sin."

There is no difficulty about a true conscience, because this is in accord with the truth. What excuse can a Catholic give when he knows the truth and deliberately shuts his eyes to its rays? What about the Catholic who, knowing the dangers of schools without God and the Church's law on the subject, still sends his offspring to them? The reputation for broadmindedness that he earns, and the social success that is his, will avail him little on the day of judgment. "He who denies Me before men, I will also deny him before My Father who is in heaven." How can a Catholic, brought up in the faith, get a divorce, attempt a second marriage, and then join the Christian Science Cult, and pretend to be in good faith in believing that there is no such thing as sin? This cult, for fallen-away Catholics at least, is nothing but a salve to a remorseful conscience. Moral difficulties are often the real explanation, although such people frequently advance so-called intellectual reasons for leaving the Church. There may be much ignorance of Catholic teaching, but is their ignorance entirely or mainly honest or free from guilt? It is hard to believe it.

## WE MUST MAKE SACRIFICES FOR CONSCIENCE' SAKE

There are many whose conscience, while certain, is still false or erroneous. They must act according to it until they learn the truth. St. Paul the Apostle was a religious bigot before his conversion, but

he was sincere in his hatred of the Christian religion. He acted according to his lights, but see how he regretted his conduct once the truth broke in upon his ardent mind on the road to Damascus. He said he was not worthy to be called an Apostle, because he had persecuted the Church of God. One of the greatest minds of the last century, Cardinal Newman, had the ordinary Protestant prejudice against Rome before his conversion. He could not see much good in that great Babylon when writing home to England in 1833. He was following his conscience, which was certain, but still really false. How true he was to the kindly light of grace we may judge from his book, the *Apologia*, given to the world in answer to the unjust attack on his honesty made by Kingsley, and from the sacrifice of position and friends made necessary by his surrender to the Church of Rome in October, 1845.

Many others unknown to the world sweat blood in their own Gethsemanis, because they put conscience above present gain or worldly position. They are martyrs to conscience. Had we more of this type, we should not be witnessing so much time-serving, so much religious and moral cowardice. Some people, especially children, falsely consider a small theft to be a mortal sin. We ought to correct this conscience, otherwise they continue to commit mortal sin owing to their false conscience.

As we said before, a lax conscience makes little of serious matters, and it is sinful to follow it when we realize that it is lax. As long as the person does not advert to the kind of conscience that he has formed, there is no formal sin committed in acting according to it. Catholics who possess lax consciences, are not well instructed, nor are they often seen at the Sacraments. Their reading is often in forbidden fields, and their associates have undue influence on them. The world today is a house of confusion—"many men, many minds." There is much loose writing and thinking, and the many are too busy or too ignorant to question what is written or taught. Thousands of young people of both sexes, says a distinguished professor, absorb fairy tales from their teachers; they take the crude and unproven theories of professors for genuine truth. Real science is modest, but your popularizer of Materialism knows no such virtue. Such teachings do immense harm to the rising generation. The citadel of faith is besieged from a dozen directions—schools, books,

magazines, private clubs, theatres and so on. Is it any wonder that the new freedom threatens to wreck our civilization?

The conscience then, dear friends, is fashioned by many and subtle influences. We must keep it true like the compass, or it will lead us to a shipwreck of faith and morals. Study your religion, the principles of Catholic faith and Catholic morals. Do not form bad habits, and then try to stifle the reproaches of conscience by excuses that nature is weak and that the Church is narrow. Live your faith, and your conscience will not be false or doubtful or lax, but reasonably sensitive to your duty in all the ordinary problems of conduct. Consult your confessor when in doubt, and never continue to sin against the light, for the result of this is the death of the conscience. What a death is that of faith, of hope and love—the virtues that lift us above the brute and make us happy even when the body is in pain! “If there is any happy man in the world,” says the author of *The Imitation*, “it is he who possesses a good conscience.” May God give us the grace to keep our moral judgment clear and true and the strength to live in its light. Amen.

## CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

### I. The Ciborium and the Hidden Life

Of the three sacred vessels used on the altar in connection with the Blessed Sacrament, the ciborium (Latin for “pantry” or “food store”) is the precious gold-lined instrument used to contain the particles consecrated for the Communion of the faithful. It speaks to us of the Hidden Life of Jesus, which is the one subject of our thoughts during this month of January. It also drives home the lessons of Frequent Communion and of charity.

#### I. THE HIDDEN LIFE

The ciborium still further accentuates that thirty years of the Hidden Life which Jesus led on earth to teach us the virtue of obscurity and retirement for the salvation of our souls. “Truly Thou art a Hidden God,” say the Scriptures. In the Holy Eucharist, Jesus wraps the folds of obscurity still closer around His per-



son, hiding Himself behind the appearances of the commonest of earthly elements, bread. The swaddling clothes that bound Him in His infancy, are as nothing compared to the swaddling clothes of the Eucharist appearance. That He may still further press home the lesson of His hiddenness. He is placed behind the veils of the tabernacle, and enclosed in the lidded ciborium, which is also veiled in silk. What does it all mean? The ciborium preaches this sermon, that we also must be content to live in obscurity and retirement, as the greatest safeguard against that worldly spirit which dulls the fine edge of the soul. The great craving of today is notoriety, to be seen, to be spoken of, to be admired. These things play havoc with spirituality. How can we give ourselves up to God, if we are so given up to the world? All the Saints, wherever possible, shrank from the public gaze. They fled into the deserts; they shut themselves up in monasteries and convents. Today, the holiest persons in the world are often to be found amongst those who are fully occupied within the four walls of their home, hidden from the world at large. Our Hidden God would have us lead hidden lives, as far as possible, caring little for human friendships so long as we have Him for friend. 'Twas in the privacy of her chamber that Mary was found worthy to become the Mother of God. 'Twas in the glare of publicity that Solomon the Wise fell like the cedar of Libanus. Oh Jesus! Instil this lesson into my heart, a lesson I will not learn, that obscurity is by far the safest road for me to tread. May I dread notoriety, may I shun the notice of the world! The loveliest gems are found embedded in the rocks, hidden from the light of the world.

## II. FREQUENT COMMUNION

Mary was the first ciborium, and we are called to be like to her in this respect. You may remember a saying of the Little Flower, that Jesus comes down daily on the altar, not to rest in the golden ciborium, but to find His rest in the ciborium of the human heart. Daily He comes, that daily He may feed us if we will. A flood of light is thus thrown on one of the petitions of the Our Father: "Give us this day our daily bread." The exhortation of that saintly Pontiff, Pope Pius X, to Frequent Communion cannot have faded from our minds. What holds you back from at least communi-

cating weekly? Your unworthiness? That would hold you back from ever approaching the altar rails. Your sinful frailty? It is for the weak that this nourishing food is intended; it is for those who labor and are heavily burdened with their manifold spiritual infirmities that this divine refreshment is provided: "Thou hast provided a table in my sight against those who afflict me." Above all, the Holy Communion damps down the fires of concupiscence, proving to be the supreme remedy against impurity, being the "wine that brings forth virgins." Provided there is no mortal sin on your soul, there is nothing to prevent you from approaching the altar rails every time you hear Mass. Treat Him as a true friend, and familiarity will never breed contempt. "My heart was withered because I forgot to eat my bread." Oh, withered hearts! Full of the leaves of promises, void of the fruit of fulfilment, as you would have life in you, turn ye to the Bread of Life and nourish your starved souls on this immortal food. "Make ever Thou my soul on Thee to live."

### III. CHARITY

Because the consecrated Hosts touch the interior of the ciborium, it must be lined with gold. Gold symbolizes charity, so that Mary is the House of Gold, and the first gift of the Magi was gold. I must line my heart with the gold of charity, before my Lord and my God comes to visit it. The legendary dragon breathed forth destroying flames. I should come away from the communion rails breathing forth the saving fire of charity. In that precious moment of Communion my poor heart is bathed in the noonday rays of His love, and fire enkindleth fire, so that my heart becomes warm from His sweet embrace. Love is the talisman that turneth all things into gold. Once the love of God reigns within, nothing is impossible, nothing too difficult. The shoulders of love are strong to carry any burden; the hands of love are forever stretched forth to minister to the wants of others for His sweet sake; the feet of love are ever swift to walk the narrow and rugged uphill path that leads to the mountain of God. "Come, O Holy Spirit, fill the hearts of Thy faithful, enkindle in them the fire of Thy love." "O Sacred Heart of Jesus, I implore that I may daily love Thee more and more." Alas, that men should remain cold and callous to Divine Love's supreme abasement: "Heart of Jesus, Thou

lovest, Thou are not loved, O would that Thou wert loved. Eagerly, eagerly, I look forward to my next Communion, when Thou wilt imprint the burning kiss of love upon my wayward heart, till in the end every beat may, like the swing of the thurible, send up the incense of praise to Thy Immortal Love. In Thy love may I live, in Thy love may I die!"



## Book Reviews

### IS THE MYSTICAL STATE RESERVED FOR A FEW?

During seven years (1899-1905) Msgr. Farges gave a course of Mystical and Ascetical Theology at the University of Angers, the purpose of the lectures being to set forth the traditional teaching of the Church on Christian Spirituality and at the same time treat of such questions as are brought up in that connection by the present day progress of science. In 1920, at the request of many of his former students, he issued in book form the course on Mysticism he had given them, reserving for a later time the publication of his lectures on Ascetical Theology. Since then, having been engaged in numerous controversies over disputed tenets of his book, he has decided to bring it out in a new edition so as to include much new matter of an apologetic nature. The second edition was postponed, however, by the author until November, 1923, as he wished to quote and discuss the conclusions concerning the fundamentals of Teresian mysticism arrived at by the Carmelite Congress held at Madrid that year. It is the translation of this second edition that has now been made.\*

The great importance of the subject of this work appears from the historical survey of the fact of mysticism throughout the ages which is given in the opening pages. In a rapid glance over the nineteen centuries of the history of the Church, the author shows that, in spite of the denials of free thinkers, mysticism is certainly an historical fact, that moreover it appears as one of the greatest sources of the life of the Church, and consequently merits our careful and respectful study.

The study of mysticism, however, is by no means an easy task, for, to begin with, it includes such a variety of phenomena that, left to one's own judgment, one might mistake the accidental for the essential, and thus go astray at the very outset. Thus, some writers have held that mysticism consists in certain external phenomena that sometimes accompany it, such as clairvoyance, stigmatization, levitation. In agreement with the almost unanimous opinion of theologians, Msgr. Farges rejects that idea, and places

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\* *Mystical Phenomena Compared with Their Human and Diabolical Counterfeits. A Treatise on Mystical Theology in Agreement with the Principles of St. Teresa Set Forth by the Carmelite Congress of 1923 at Madrid.* By Msgr. Albert Farges, Doctor of Philosophy and Theology; Laureate of the French Academy; Former Director of Saint-Sulpice and of the Institute Catholique of Paris. Translated from the Second French Edition by S. P. Jacques. (Benziger Bros., New York City.)

the chief element of mysticism in a special passivity of the soul under the divine influence through which both the senses and the spirit are purified and thus prepared for the various stages of the prayer of contemplation. The present work on Mystical Phenomena, therefore, is quite logically divided into two parts: in the first is considered the nature of contemplation, its various kinds, and the passive purifications by which the soul is prepared to receive it; in the second are treated the marvels that often accompany the mystical state as its outward manifestations. At the end have been added a number of appendices on various incidental questions, such as non-Christian mysticism, the way in which the mystical question should be propounded, and other topics that have been discussed throughout the work. The conclusions of the Carmelite Congress of March, 1923, are also given in a special appendix.

Perhaps the most distinctive portion of Msgr. Farges' work is that section of the first part in which he replies to controversies, and to it accordingly we shall confine our remarks. Students of Mystical Theology know that in recent years there has been much warm discussion about a number of questions pertaining to the spiritual life. "On every side discussions are being opened, history questioned, ancient texts published, rival reviews issued, and there would appear to be a desire to question the most essential solutions that seem to have been finally determined." So writes the author at the beginning of his apologetic section, and he then proceeds to take up one by one the chief questions that have been brought into debate. Those who have read the writings of Poulain and Dom Louismet will be familiar with the chief problem around which these recent controversies have revolved. There are two extreme theories among recent writers on mysticism: the one, that the mystic is a very rare work of God's grace, and the other, that every ordinary good Christian is a mystic in the strict sense. Midway between these opposites is the common teaching that, while the mystical state is higher than the ascetical, yet all Christians are called at least remotely to the mystical state, and the summit of normal development in the interior life is to be found in the highest stage of mystical prayer. Msgr. Farges belongs to the same school as Poulain, and maintains that, so far from all being called to mysticism by the sole fact of having received the gifts of the Holy Ghost at baptism, this state is one that is reserved for a very small number. To support this view, the author gives various arguments from authority and experience, from which he concludes as follows: "It is clearly shown, therefore, that there are not only degrees of intensity or frequency, but extraordinary and preternatural modes in the operations of contemplative grace and gifts of the Holy

Spirit. And therefore it is not according to order that these extraordinary ways should be accessible to all: *Spiritus ubi vult spirat.*'

At a first reading, the proofs offered by Msgr. Farges seem to be very strong, but the reader will feel constrained to reserve judgment as to their value when he notices how little attention is given to the argument of the opposition, or how little deference is shown at times to their authority. It is a simple matter to build up a case when one dwells only on what is favorable to one's own contention, while neglecting to examine the reasons to the contrary—however numerous and weighty—that are offered in objection, or while dismissing summarily opponents of recognized authority, as if they were incompetent or unacquainted with the principles or methods of the subject in question. Moreover, we believe that the author attaches too much weight to the reasons by which he supports his own position. For mystical facts and experiences he relies mainly on St. Teresa; but, contrary to Msgr. Farges' thesis, the Doctora of Avila testifies that many are called, but few chosen, for the higher mystical states. For the interpretation of mystical facts, he purports to follow St. Thomas, whose authority in Mystical Theology according to Benedict XV and Pius XI is incontestable; yet, although the Angelic Doctor makes the gifts of the Holy Ghost the basis of his mystical teaching, Msgr. Farges speaks of these gifts only quite incidentally and briefly. The rarity of contemplative souls and the absence of mysticism even in some of the Saints is an argument on which much emphasis is placed in this work; but is there not here a failure to distinguish between various kinds of calls or stages of mysticism, in the one instance, or between mysticism itself and certain extraordinary accompaniments, in the other?

To all this it might be added that the obvious meaning of certain conclusions of the Teresian Congress quoted on page 649 shows them to be quite contrary to the theory that the mystical state is by its very nature rare and extraordinary. Thus we read: "The contemplative state is characterized by the increasing predominance of the gifts of the Holy Ghost and by the superhuman manner in which, by their aid, all our good actions are performed. As the virtues find their final perfection in the gifts and the latter are perfected in contemplation, it follows that contemplation is the ordinary way of sanctity and of habitually heroic virtue . . . . These (*i. e.*, dispositions to contemplation) being accessible to every walk of life, contemplative souls may be found in all of them."

Lack of space forbids our entering here into any discussion of the theological difficulties involved in Msgr. Farges' explanation of the transcendental character of mysticism, as, for example, in his



theory of an immediate perception of God's presence, of the infusion of angelic species, during the act of contemplation; but anyone who may be desirous of reading a very excellent treatment of these and similar aspects of this question, will be able to find it in "The Mystical State, Its Nature and Phenomena," translated from the French of Canon Sandreau.

Passing from the speculative to the practical, and asking which of the two opposing theories that we have been discussing is more beneficial in the spiritual direction of souls, we find a striking confirmation of the common and traditional view (that the mystical way is not reserved for a few souls only) in the fact that, while on the one hand this doctrine guards against presumption by pointing out how great a way there is yet to go, on the other hand it is a source of encouragement and inspiration, ever beckoning one forward to greater progress in the love of God and in docility to the Holy Spirit. While, then, no prudent director would counsel his penitents to strive for extraordinary gifts, nor would seek to hurry their progress towards perfection beyond their present measure of preparation, he should not on the contrary be unmindful of the fact that the state of contemplation is also within the reach of persons living in the world, like St. Catherine of Siena, and St. Rose of Lima, and that it does not pertain to us to set a limit on the power of divine grace. Of course we know that this was not the intention of Msgr. Farges, rather the very opposite is the aim of his teaching and writings. Yet, the principles he lays down, it seems to us, would lead to such a wrong conclusion and to hurtful results.

J. A. McHUGH, O.P.

### THE CORRECT TEXT OF THE ACTS

Whilst the purpose of this volume of the Harvard series on the "Beginnings of Christianity" is the establishment of the correct text of the Acts of the Apostles, Dr. Ropes has taken advantage of the work to make quite a thoroughgoing study of New Testament text history in general.\* By him again the New Testament MSS. are classified into three groups, each of which presumably is based upon a distinct Greek ancestral MS. or recension. These are: (1) the Old Uncial group, named from the style of the writing of its most important representatives, "B" and "Aleph"; (2) the Western group, named from the primitive prevalence of that text in Occidental lands; (3) the Antiochian group, named from the city of its original recension. In this arrangement the Old Uncial includes

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\* *The Beginnings of Christianity. Vol. III; The Text of Acts.* By James Hardy Ropes. (The Macmillan Co., New York City.)

Westcott and Hort's "Neutral" and "Alexandrian" families, and covers von Soden's "H (esychius)" group. The Antiochian is equivalent largely to von Soden's "K (oinê)" and Westcott and Hort's "Syrian." The Western text would include many of von Soden's "I (erosolyma)" group.

If of these any single group were to be chosen as being on the whole the nearest representative of the original New Testament autographs, Dr. Ropes would frankly (and well) assign that dignity to the Old Uncial group, as represented by the Vaticanus, Sinaiticus, Alexandrinus, Ephraemi Rescriptus, and the minuscule "81." But the author's greatest interest lies with the Western text, whose chief witnesses are the bilingual Codex Bezaë ("D"), the Harclean Syriac apparatus, and the African (Old) Latin. This text, as is known, is characterized by many additions, a certain fullness of phraseology, and elaboration of religious expressions, such as the titles of Christ.

Dr. Ropes would have the Western text be, not merely a conglomerate of various expansions, clarifications, and other "improvements" made by divers hands upon the original, but a true continuous "rewritten text inferior to the other text," nevertheless valuable as based upon MSS. older than the Old Uncials, dating indeed from the early second century. He advances the hypothesis, moreover, that "the 'western' text was the text of the primitive 'canon' and was expressly created for that purpose."

One feels reluctant to criticize the last-mentioned hypothesis, since the author himself admits that it is "hardly susceptible of direct proof." And, in general, Dr. Ropes is so free from the late unpleasant and unscientific tendency to dogmatize broad (and usually destructive) conclusions of theory upon the frailest minimum of fact frothed up with preconceptions, that one hesitates to comment adversely upon his favorite thesis.

To the reviewer's mind his strongest argument for considering the Western a true recension is that "the period before *ca.* 150 is too brief to have permitted the great number of successive copyings which have to be assumed under the theory that the 'western' text owes its origin to the fortuitous assemblage of natural variants." But, has it been demonstrated that all the paraphrastic and explanatory expansions now grouped as Western text did actually originate before 150? Codex Bezaë, admittedly the only continuous narrative representative of this family, is of the sixth or fifth century. The Harclean Syriac apparatus is of 616, and the African Latin of Codex Floriacensis is not a century earlier. After all, the Codex Bezaë is the keystone establishing by its peculiarities what is known as the Western text. But Dr. Ropes himself cautiously

calls attention to fallibilities of argument based upon the Codex Bezae: "Investigation is made difficult because Codex Bezae has been so much conformed in detail to non-western Greek and to the Latin." He notes the accommodation of the Greek column of Beza ("D") to its own Latin column ("d"), although he denies systematic Syriac influence. But the latter has been strongly urged in explanation of Bezan peculiarities by other authorities. Dr. Ropes does not seem to have consulted the various studies of Vogel's on the dependence of the Codex Cantabrigiensis (Bezae) from the Tatianic Diatesseron.\*

Appreciation is due Dr. Ropes for his pointing out the weaknesses of von Soden's I-text theory. On this point he concludes: "There can be little confidence that what von Soden calls the I-text in Acts, represents any real entity that actually existed." This is that same hypothetical text of which Lagrange wrote scathingly: "For us 'I' represents only the group which follows neither the good Egyptian tradition of the large uncials and the oldest papyri nor the Antiochian recension which resulted in the *textus receptus*. This group has no other unity than that which animates Protestants against the Catholic Church" (*Revue Biblique*, Oct., 1925, p. 488.)

After the lengthy introductions and text discussions of the first half of the book, the second part contains the Greek text of the Acts of the Apostles according to the Codex Vaticanus and according to the Codex Bezae on opposed pages for ready reference, as the outstanding types of the old Uncial and the Western texts. Beneath the Vaticanus, as apparatus, are printed the variants of the Old Uncial and Antiochian groups. Beneath the Greek of Codex Bezae are printed its own Latin column, the Harclean variants, and the African Latin as witnessed to by some of the Fathers. Appendices give other papyrus, Vulgate, Peshitto, Sahidic, and Bohairic variants to Acts. Finally, there is added a translation (Conybeare's) of the newly found St. Ephrem's Commentary on Acts, together with Ephremic sections from the Armenian Catena. St. Ephrem seems to have used "a primitive (non-Peshitto) Syriac version of a Greek text almost identical with that of Codex Bezae."

In short, the author has given students a handy summary of the apparatus needed for a thorough study of Acts. In addition, the light thrown by him on the origin of the Western text is very interesting. One is pleased also to note that Catholic books and periodicals dealing with the author's matter have not been neglected.

J. SIMON, O.S.M., S.T.B.

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\* On this point see Dr. Schmacher's excellent summaries in THE HOMILETIC AND PASTORAL REVIEW for Sept., Oct., Nov. and Dec., 1923.



### Other Recent Publications

**Introductio in Historiam Dogmatum. Prælectiones Habitæ in Collegio Pontificio "Angelico" de Urbe (1911-1922). Auctore P. Reginaldo Maria Schultes, O.P., S. Theol. Mag. (P. Lethielleux, Paris.)**

Father Schultes is a well-known writer on apologetic questions, and has also been engaged for many years in teaching the matter contained in the present volume. There is much in common between Apologetics and the study of the history of dogmas, since a great share of the objections levelled against the Catholic Church today are drawn from the development of dogmas. Still there can be no doubt that this latter study merits a separate consideration, both on account of the many difficult questions it involves and the great attention it is receiving today from many outside the Church. The various problems connected with the subject need to be dealt with fully and systematically, and the more recent errors should be pointed out and refuted. Obviously such ample treatment as this cannot be given in the tracts *De Ecclesia* or *De Fide*, and hence, just as these two subjects on account of their special importance are now considered as separate topics in theology, it is time that a like position should be accorded to a scientific study of the teaching of the Church and the theologians regarding dogmas and their evolution. Father Schultes has devoted himself to this task, and has produced a work which is not only a pioneer in its field, but also has about it the marks of perfection that only thorough training and mastery of the subject can give.

The English-speaking reader will be interested in the discussion of Newman's "Essay on Development of Christian Doctrine," where Fr. Schultes corrects the Modernists' contention that the "Essay" favored their ideas on the origin of dogmas.

J. A. M.

**Considerations on the Sacred Priesthood. For Young Priests and Seminarians. Adapted from the original of B. S. Piot by F. J. Remler, C.M. (B. Herder Book Co., St. Louis, Mo.)**

Students and alumni of Kenrick Seminary and seminarians and young priests generally will value Father Remler's adaptation of this work on the Sacred Priesthood. The book is divided into five conferences and an appendix of resolutions for the newly ordained priest. The subjects treated are: Excellence, Dangers, Difficulties, Graces and Advantages of the Sacred Priesthood. It is admirable in its marshalling of texts from Sacred Scripture. The author remains in the background, preferring to let the Holy Ghost speak directly of the priesthood to those whose study of Scripture has opened their minds to the force of His words. The arrangement of the conferences is also judicious. The

mind is impressed rather with the thought of the graces and advantages of the priesthood than with the somewhat melancholy consideration of its dangers and difficulties. Those to whom the work is directed will find it a source of spiritual profit and a sobering influence to aid them to find themselves in their priestly lives.

**The Sick Call Ritual.** By Rev. James E. Greenan. (The Macmillan Co., New York City.)

This little Ritual fills a long-felt want. The prayers in English for the visitation of the sick and the translation of the liturgical text are useful, and will prove helpful to many priests. There are other rituals that try to provide for the same need, but I have seen none that does this so completely and so satisfyingly. A priest that is truly interested in the sick to whom he has to minister, and understands their need of prayer, is likely to make this Ritual his constant *vademecum* as soon as he has become familiar with its spiritual resources. The directions and canonical regulations are particularly good, and will be welcome to the average user of the book. Being all in English, they will be doubly welcome to those priests to whom Latin is really a dead language, or who prefer their vernacular when it is available, and when the law does not bind them to the use of the liturgical language. Though the type is good, it looks a little crowded because of the narrow spacing. For the directions, the bright red would be more acceptable and more legible than the yellow red. And, lastly, this reviewer would like to ask why the questions in the baptism and marriage services are given also in Italian and in French, but not in German? The same reason holds good for the inclusion of the German.

F. W.

**Mass Stipends.** By Charles F. Keller, S. T. B., J. C. D. (B. Herder Book Co., St. Louis, Mo.)

This book, which was originally written as a dissertation for the degree of Doctor in Canon Law presented to the faculty of the Catholic University, Washington, D. C., is a useful addition to the studies on particular subjects of the Code of Canon Law. The reader will find therein answers to many difficulties concerning the acceptance of Mass stipends and the consequent obligation of applying Holy Mass according to the intention of the offerer of the stipend. In debated questions the author has consulted many works dealing with the subject under discussion, and drawn conclusions with good judgment. One may not feel inclined to adopt his conclusion on debated points in every instance, but one cannot accuse the author of being apodictic in his opinions. The consul-

tation of all important works on Mass stipends is a welcome feature of his work, since many of his readers could not have access to these authors. For those who have the books within reach, and desire to make a more complete study of individual questions, the references of the author will save a great deal of time. A summary of the history of Mass stipends and of the ecclesiastical regulations concerning the practice of accepting offerings for Masses is both interesting and helpful in the study of this subject.

S. W.

**His Father's Way.** By Rev. C. F. Donovan, Managing Editor of "The New World." (Joseph H. Meier, Chicago, Ill.)

No reader of "His Father's Way" will be surprised to learn that its author was formerly a newspaper man, before beginning his studies for the priesthood. In this work he has turned his intimate knowledge of the inside workings of a modern newspaper to good account, and given us a convincing picture of the journalist's life of today. The novel has a very attractive and well sustained plot, unusual human interest and appeal, and a freshness that is only too frequently missing in contemporary fiction.

## Books Received

### D. Appleton & Co., New York City:

*The Hill of Happiness.* By George N. Shuster.

### Benziger Bros., New York City:

*Immolation. Life of Mother Mary of Jesus.* By Rev. L. Laplace. Translated and Adapted by Rt. Rev. J. F. Newcomb, P.A., J.C.D.—*The Sacrifice of the New Law.* By J. Brodie Brosman, M.A., O.B.E.—*The Open Door.* By S. Burrows.—*The Manchies.* By Rev. Joseph Rickaby, S.J.—*Blessed Bernadette Soubirous.* By Rev. J. Blazy. Translated by Rt. Rev. Msgr. Charles Payne.—*Candles Beams.* By Rev. Francis J. Finn, S.J.—*Mary Rose the Eleven.* By John R. Uniack.—*Martha Jane At College.* By Inez Specking.—*Mary Rose Graduate.* By Mary Mabel Wirries.—*Schooner Ahoy.* By Irving T. McDonald.—*Sister Rene.* By Sister Mary Josefa. Translated from the French by Miss E. Seton.—*A Mirror for Monks.* Vol. III. By Abbot Ludovicus Blossius.—*How to Pray Always.* By Rev. Raoul Plus, S.J. Translated by Irene Hernaman.—*Jesus Christ, the Model of the Priest.* By Joseph Frassinetti. Translated by Rt. Rev. James L. Patterson.—*Life of the Blessed Jeanne de Lestonnac.*—*The Children's Companion to Christian Doctrine and Bible History.*—*On the Ways of God.* Translated from *De Moribus Divinis* of St. Thomas Aquinas by Rev. Bernard Delaney, O.P.

### Bruce Publishing Co., Milwaukee, Wis.:

*A Vade Mecum for Nurses and Social Workers.* By Rev. Edward J. Garesché, S.J., M.A., LL.B.—*Sodalities for Nurses.* By Rev. Edward J. Garesché, S.J., M.A., LL.B.

### Catholic Dramatic Co., Broton, Minn.:

*Gilded Youth.* By Martin J. Heymans.—*The Godless Utopia.* By Joseph P. Brentano.

### Catholic Educational Press, Washington, D. C.:

*Religion Outlines for Colleges.* Course II. By Rev. John M. Cooper, D.D.

### Catholic Truth Society, London, England:

*The Black Bag.* By L. E. Dobree.—*A Happy Penalty.* By Rev. David Bearne, S.J.—*Jews and Catholics.* By Rev. A. F. Day, S.J.—*St. Stanislaus Kostka.* By Rev. C. C. Martindale, S.J.—*Modern Communism.* By Rev. L. Watt, S.J., B.Sc.—*How to make Mental Prayer.* By the Abbé Chenart. Translated by Rev. F. E. Pritchard.

### George H. Doran Co., New York City:

*International Golden Rule Sunday.* By Charles V. Vickrey



**Editions du Museum Lessianum, Louvain, Belgium:**

*Facultates Apostolicæ quas S. C. de Propaganda Fide delegare solet Ordinariis Missionum.*  
By Rev. G. Vromant, C. I. C. M. de Schent.

**Editorial Del Corazon De Maria Mendizabel, Madrid:**

*Hacia la Glorificacion de Osio.* By P. Antonio M. Pueyo, C.M.F

**Franciscan Herald Press, Chicago, Ill.:**

*Patrons of the Third Order: St. Louis of France and St. Elizabeth of Hungary.* By Fr. Hilarión Duerk, O.F.M.—*Tertiaries of Today: Frederic Ozanam.* By Faustín Hack, O.F.M.—*Tertiaries of Our Day: Lady Georgiana Fullerton and Lady Herbert of Lea.* By Annette S. Driscoll—*Glories of the Franciscan Order.* By Francis Borgia Steck, O.F.M.—*The Galilee of St. Francis.* By Marie Donegan Walsh.—*Legends of St. Francis.* Series II. By Mary J. Malloy.—*Paschal Babylon, the Saint of the Eucharist.* By Louise Malloy.—*St. Anthony of Padua.* By Marian Nesbitt

**Rev. E. P. Graham, LL.D., St. John's Church, Canton, O.:**

*Prayers at Mass for School Children.*

**B. Herder Book Co., St. Louis, Mo.:**

*At the Feet of the Divine Master.* Second Series. By Rev. Anthony Hounder, S.J.—*From Holy Communion to the Blessed Trinity.* By Rev. M. V. Bernadot, O.P.—*Retreat for the Clergy.* By Rt. Rev. J. T. Murphy, C.S.Sp., S.T.D.—*The Art of Communing With God.* By a Christian Brother.—*The Canonical and Civil Status of Catholic Parishes in the United States.* By Rev. Charles Augustine, O.S.B., D.D.—*Handlexikon der katholischen Dogmatik.* By Rev. Joseph Braun, S.J.—*Das Jugendalter und sein Sinn.* By Linus Bopp.—*Predigtgedanken.* By Rev. Wilhelm Dederichs.—*Following Our Divine Model.* By Rev. J. F. McElhone, C.S.C.—*Wesen und Wollen der christlichen Kunst.* By Dr. Joseph Sauer.—*Papal Letter on the Feast of Christ the King,* by Pius XI. In German.

**H. L. Kilner & Co., Philadelphia, Pa.:**

*Ceremonial of the Church.* Ninth Edition. Revised by Rev. W. Carroll Milholland, S.S.

**Rev. Anthony Linneweber, O.F.M., Oakland, California:**

*The Eucharistic Clock and the Canon of the Mass.*

**E. M. Lohmann Co., St. Paul, Minn.:**

*Christmas Chimes.* By Rt. Rev. Msgr. James C. Byrne.

**Longmans, Green & Co., New York City:**

*The Word Abideth.* By Rev. Thomas Tracy Walsh.—*Think out your Faith.* By Philip Mercer Rhinelander, D.D., Sometime Bishop of Pennsylvania.

**Loyola University Press, Chicago, Ill.:**

*Religion Doctrine and Practice.* By Rev. Francis Cassilly, S.J.

**The Macmillan Co., New York City:**

*With Him in Mind.* By Very Rev. Msgr. J. L. J. Kirlin.—*The Catholic Church and Conversion.* By Gilbert K. Chesterton.—*The Catholic Church and the Appeal to Reason.* By Leo Ward.

**The Paulist Press, New York City:**

*Francis of Assisi, Saint and Social Reformer.* By Rev. J. Elliot Ross, C.S.P., Ph.D.—*St. Ursula.* By John Ruskin.—*The Rosary.* By Rev. M. D. Forrest, M.S.C.

**Frederick Pustet Co., Inc., New York City:**

*The Priest and His Mission.* By Rt. Rev. D. I. Lanslots, O.S.B.—*Lowest Thou Me?* Translated from the Latin of the Seventeenth Century by Rev. Thomas O'Keeffe.—*Officium Parvum Beatæ Mariæ Virginis et Officium Defunctorum e Breviario Romano a Pio Papa X reformato Excerpta.*—*Readings on Fundamental Moral Theology.* By Rt. Rev. Louis J. Nau, S.T.D.

**The Sacred Heart Monastery, Aurora, Ill.:**

*History of the Society of the Missionaries of the Sacred Heart.*

**Society of the Divine Savior, St. Nazianz, Wis.:**

*Eucharistic Whisperings.* By Rev. Winfrid Herbst, S.D.S.—*Manna Almanac.*

**St. Augustine Monastery, Pittsburgh, Pa.:**

*The Third Order of St. Francis.* By Fr. Fredegand Callaey, O. M. Cap.

**The Universal Knowledge Foundation, New York City:**

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We shall be very happy to send a reprint of this article to any of the Clergy who may be interested in this subject, or who may be contemplating work of a similar nature.

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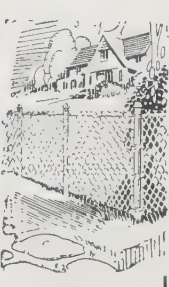
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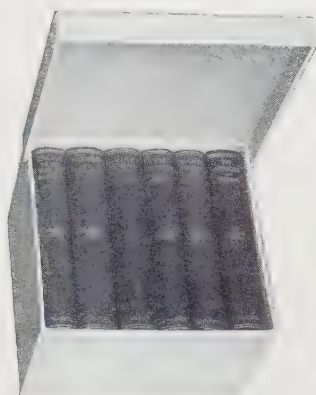
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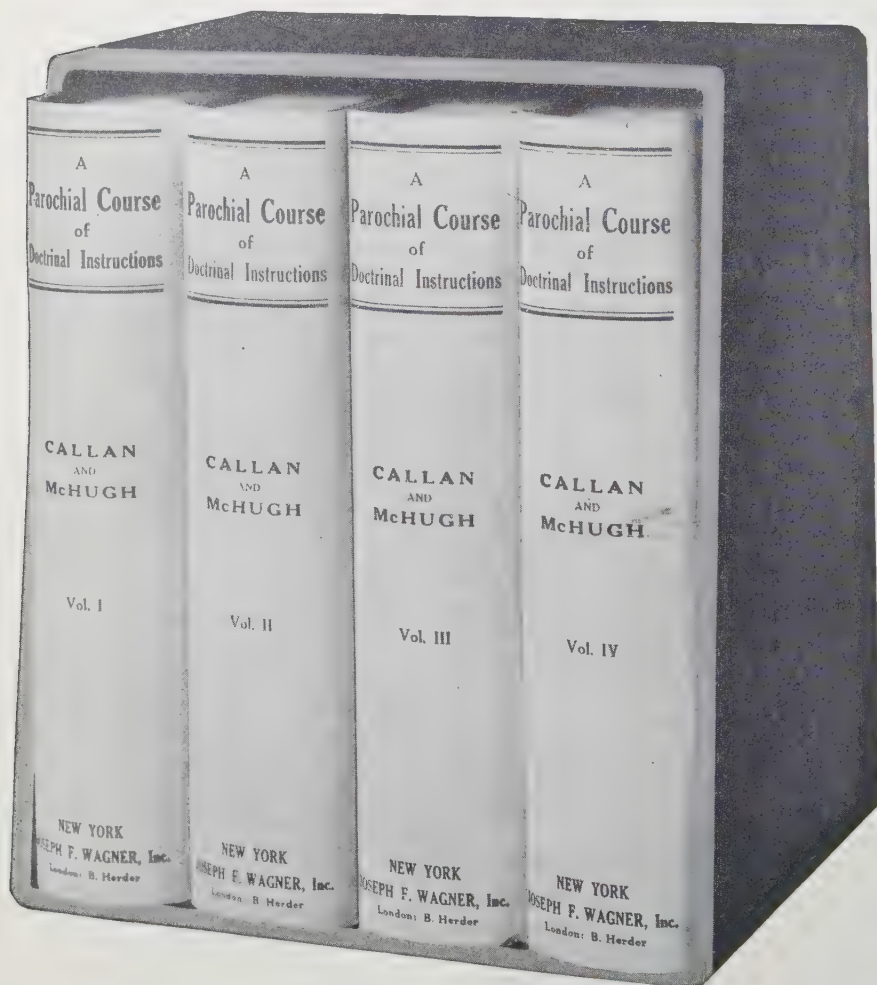
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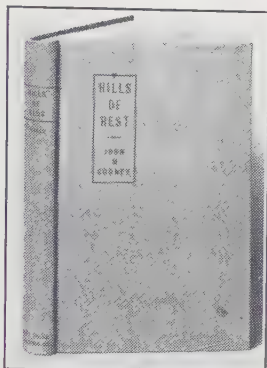
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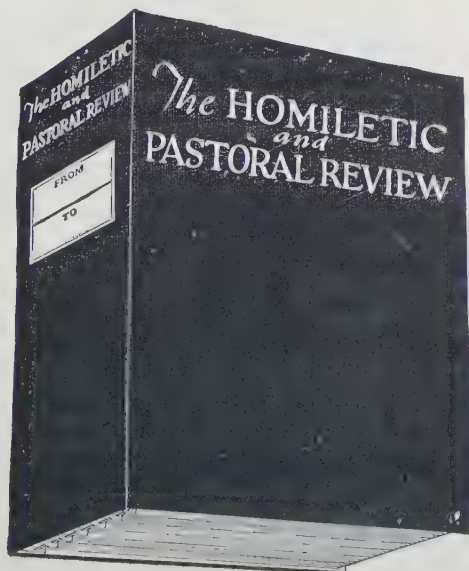
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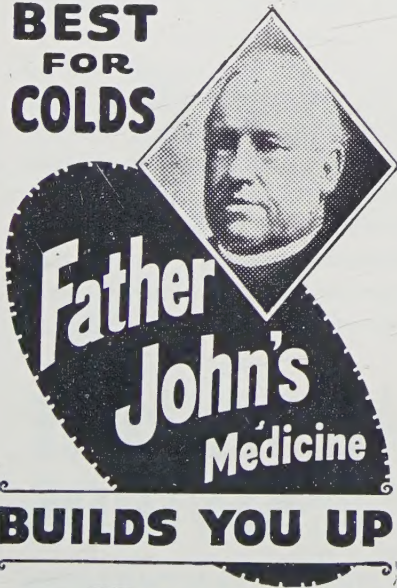
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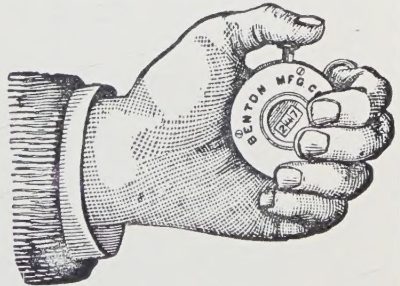
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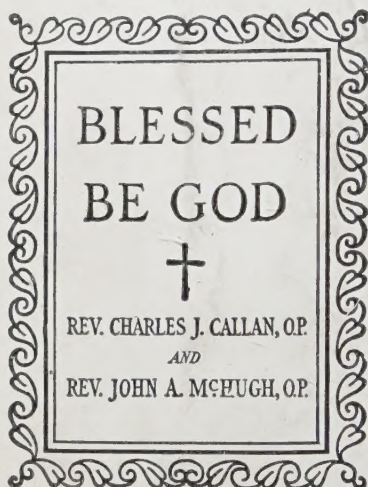
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